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A PLAIN AND COMPLETE

GRAMMAR

OF THE

HEBREW LANGUAGE,

WITH AND WITHOUT POINTS.

By ANSELM BAYLY, L.L.D. K
Subdean of His MAJESTY's Chapels-Royal.

L O N D O N:
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THE NEW ENGLAND

G. R. A. M. A. R.

OF THE

NEW ENGLAND

THE NEW ENGLAND



L. O. B. O. N.

DEDICATION

T O

DR. LOWTH,

The Lord Bishop of OXFORD.

MY LORD,

WORKS, that tend to elucidate the word of God, solicit favour and patronage from none so properly as from the heads and fathers of his Church; and the world is indebted to many Patrons of such works no less than to the Authors themselves.

Posterity, I hope, will not censure my ambition to be made known to it, by prefixing your Lordship's name to this Grammar; the aim of which is to promote the study of the Hebrew language freely, with or without the Points.

A

Men

ii D E D I C A T I O N.

Men of letters, with respect to the Hebrew, your Lordship knows, are unhappily divided into two parties, the Jews with some Christians for the Points, as absolutely necessary, and some Christians against them; who, taking advantage of their antiquity and authority being called in question by Elias Levita in the Masoreth Hammasoreth, and afterwards clearly disproved in the *Arcanum punctuationis revelatum* of Capellus, have run to the other extreme by maintaining, that the Points are so far from being of any use at all, that their design was to confound and mislead. What pity, that there should be *tanta discordia fratrum* concerning things accidental, to the neglect of such as are essential!

I have presumed to interpose, and wish that my feeble endeavours might prevail upon each side to yield a little, and join hands; but to effect a real and lasting union, the best method

method perhaps would be; for some person of candor and moderation, who is conversant in the Rabinical writings, to lay open the Points, or however the ground of them, faithfully and plainly, in their first state of simplicity, with some striking instances of their errors in marking the conjugations and distinctions of sense, but to comprehend their general use in pronunciation and interpretation, under a few plain rules, without entering into all their present systematic niceties, various changes, and troublesome distinctions, which discourage men from all attempts to learn the language, and are the chief cause of dispute. 'Till a coalition be effected by both parties laying aside their prejudices, it is in vain to call for a new translation, and the attempt might be dangerous.

A free and liberal study of the Hebrew language, in which the first

and leading revelation was made from God to man, seems to be the surest method of ascertaining the perfection of the sacred writings, and of throwing such new light upon them, as may clear their sense from many ancient objections, and subject it less to new.

It may appear a new and inconceivable truth to some, though not to the author of the *Prælectiones*, that the Hebrew, for its facility, expressiveness, the rules of syntax, and figures of speech, to say nothing of its important contents, would be the first language to be learned, were it possible to explain a language not understood otherwise than by one that is. This makes it necessary, that every learner should begin, as well in grammar as in speech, with his native tongue; but then he might very usefully go from the Hebrew to the Greek and Latin, drinking at the

DEDICATION. ▼

the fountain-head, and not wholly at the less pure streams.

What hath hindered this natural and rational procedure, is the universality of the Latin, and the prevailing practice of writing grammars and lexicons in this language, which hath made it the *janua linguarum*.

The Hebrew, Greek, and Latin are properly the learned languages, so much that without them no man can understand critically his own language.

The English and French especially require the knowledge of these languages; the study of which is notwithstanding too much neglected by both nations. The French, far from allowing Hebrew, Greek, and Latin to be the foundation of literature, scarcely admit them to have even a share in a liberal education; and we, as in other things, so in this, too closely follow their example,

vi DEDICATION.

ample, to the destruction of religion, erudition, merit, and honour.

Our gold is changing apace into tinsel, and our silver into tin, inso-much that your Lordship cannot help foreseeing, with deep concern, that should the neglect of letters, the contempt of revelation, and the slight of the essence of religion, as well as of its form, continue to increase with the same degree in the next century as in the last and present, this nation will be but one remove from its original state of barbarism; which to escape there is no way so sure as by quitting the efficient cause of our degeneracy, infidelity, that root of evil, and once more, with the simplicity of our forefathers, returning to the word of God, that tree of wisdom and life.

The first word of God comes to us through the Hebrew; in which language, your Lordship well knows,
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and I hope from this grammar it will appear to others, that every thing carries marks of priority and originality, and of course that this language stands at the head of letters for nature, elegance, stability, uniformity and precision.

The Hebrew is more natural and elegant than any other language, because more descriptive and figurative ; it is more stable and uniform, because more radical ; and it is more determinate and precise, because more ideal.

Here, doubtless, your Lordship, with every other man of learning, will be ready to rise up in commendation of Greek and Latin ; and I am no less ready to allow, that their excellencies and beauties are striking and abundant.

Your Lordship will permit me to observe upon one circumstance, that appears very singular and surprising, which is the preservation and existence

viii D E D I C A T I O N.

ence of the Latin and Greek, as well as of the Hebrew, long time after the people who spoke them were extinct, and other cotemporary languages changed and gone.

Reflecting upon this astonishing event, I pleased myself with the thought of having discovered the motive and reason of this preservation.

It had been very early prophesied, that Japhet should dwell in the tents of Shem, that is, the descendants of Japhet should conquer those of Shem; and afterwards it was more explicitly foretold, who those descendants should be, namely, the Greeks and Romans, and the time when this event should happen: Accordingly the Greeks led the way, by conquering Asia under Alexander, and the Romans followed in the conquest of them and the land of Judea; who literally dwelt in the tents of Shem, when they took

took Jerusalem under Titus Vespasian; when also the prophecy was eminently and spiritually fulfilled, by the Gospel taking place of the Law, with a sudden cessation of sacrifices over all the world: Hence the Greek first, and afterwards the Latin, became universal languages, the most learned and proper to have the honour of communicating to the world the revelation of God, preserved for so many ages in the original Hebrew; from which the Septuagint and the Vulgate present us with two the earliest translations, and even to this day the most extensively understood.

Thus Japhet's conquest over Shem extended even to his language, and unfortunately the writings of Japhet are read, studied, and admired more than those of Shem; and I sincerely wish the victory might turn about, yet not so as that the former should be totally neglected and destroyed, but only made tributary to the latter.

DEDICATION.

It frequently happens, that the best things are despised and neglected for want of being known, and they cannot well be made known without a fit person to introduce them: this seems to be the case of the Hebrew language, and this effort to bring it into general knowledge and esteem solicits, with the profoundest respect and esteem, your Lordship's candor, should it unfortunately not succeed in obtaining your approbation and countenance.

I am,

MY LORD,

Jan. 1773.
James-street, Westminster.

Your Lordship's

most obedient

humble Servant,

ANSELM BAYLY.

P R E F A C E.

HEBREW Grammars antient and modern are innumerable. At the head of antient Grammarians is placed by David Kimchi, and Father Simon, Rabbi Juda Passi, though by many preceded, he himself living not before the eleventh century; and Buxtorf, who lived in the sixteenth, I would place the last of the moderns, because he is more copious, particularly in the Syntax, than any that went before or followed him.

The oldest Grammars, their Authors living in countries where Arabick was spoken, it is said, were originally written in Arabick, and from thence translated into rabinical hebrew: nay Simon goes so far as to assert that the Jews owed even the first hint of grammar and of the Points to the Arabians, when they began to write grammars and use Points to fix the reading of the Alcoran; that from the captivity to this time the Hebrew lay in a state of confusion, that R. Juda was the first who endeavoured to restore the hebrew tongue to its purity; that the Jewish Gram-

marians

marians following the Arabian introduce many alterations, leaving out the letters ו וי ויז *au*i, and that the means made use of to restore this tongue are not so sure but that we may find a great deal of uncertainty in it.

These assertions, or rather these insinuations, not to say worse, are made by Simon partly from his own imagination, and partly from a misrepresentation of Kimchi, who in the introduction to his grammar, speaking of the obligation laid upon them by their wise men, which were before them to preserve pure their language, as it exists in the twenty four books of the scripture, and some remains of it in the Misna, to use it according to Judgement, and not to corrupt it by using it in common, says, that Rabbi Jeuda Passi, surnamed *הראש* the head of teachers and instructors, finding in his time warpings in men's mouths, and corruptions in their speech, composed two books, one on monosyllables and the other on dissyllables, to direct and regulate pronunciation.

Here the vitiousness, which Kimchi complains of, that some men were unwarily guilty of in common pronunciation or reading, and perhaps in common writing, Simon falsely applies

to the twenty four books, as if alterations were introduced into them. This inference, which runs through all Simon's book, and is the ground of that confusion and uncertainty which he repeatedly imputes to the Hebrew, is very unfairly drawn from the words of Kimchi, which evidently declare the correctness and perfection of the language in the twenty-four books, and that every precaution to preserve it so was taken by their wise men: Kimchi says not a word of the written, biblical hebrew being confused, or of R. Juda's endeavours to clear it of confusion, but only that he composed two books to regulate its pronunciation.

Since language and its pronunciation is prior to a written grammar, the hebrew like every other language must in the nature of things be governed, from the first to the last, by certain rules and modes of speaking and writing, unless it became, like a mass of matter, inert and totally dead; and then it would not be in the power of any critick to correct it, especially if the only book and standard, in which it is written, be itself corrupted: but the hebrew hath never been totally dead; it is alive to this day in the mouths
and

and understanding of the wise and learned Jews, who all over the world can converse with each other, and write in the biblical as well as in the rabbinical hebrew. This is a fact, * and from this fact it is evident, that the Jews had no occasion to borrow their rules of pronunciation, or of grammar from the Arabians : The contrary is more likely to be true, that the Arabians borrowed their three points from the Jews, who dwelt among them, as they did the Alcoran : Simon's assertions therefore appear evidently to the last degree improbable and absurd.

It is certain, that the hebrew was pronounced, and its grammar understood by the Doctors at Tiberias in the third and fourth century, otherwise they could not have taught it Origen and Jerom : farthermore it is certain, that before the christian era

* Affirmed by every Jew of knowledge, that I have conversed with, and whom I have experienced to be men of understanding, candor and integrity, particularly the following, who bear the title of דוכמ"י, which answers to our Doctor, Moses Choen D. Azivedo, Isaac Netto, Isaac Mendes, Belisario and Gumperz Levy.

Of this last Person I beg leave to say, that he merits particular notice from his own people, and such Christians as would wish to be instructed critically and rationally in the hebrew language by one who is thoroughly acquainted with it, and very conversant not only in the Rabbinical writings, but in the Sciences and modern philosophy, upon which he has written a very curious book in Hebrew, mentioned at the end of this Grammar.

era the hebrew was pronounced and its grammer understood by the translators of the Septuagint. Hence it is again evident, that the Jewish Grammarians wanted no assistance from the Arabians, supposing them capable of giving it, and that the Points, no matter when existing and used, whether before or since the time of Jerom, transmit down to us the then pronounciation, I will not say exactly and simply, seems evident from the Septuagint, which expresth all proper names in Greek letters answering nearly to the pronounciation by the Points.

Joseph Ben Gorion affords ocular proof, that the hebrew language is alive: this book, whether genuine or fictitious, antient or modern, no matter; the hebrew is very pure and clasical. The style being that of the familiar and middle kind, is very easy; the periods are often longer than those of the Scripture, and their connexion more apparent. This book perhaps would be the best for the learner to begin with, because he would thereby learn to construe freely, without any bias of the Points, or restraint of idioms and phrase.

A Language, as spoken, is so diffusive and irregular, that it is exceeding difficult, if not impossible

possible to write a Grammar for it; neither is a written Grammar of a living language much wanted; because men of understanding speak and write according to the general rules of Grammar, connate with language, from education and habit: hence the wide difference between a language spoken, which is negligent and vulgar, and the same written, which is chosen and polished. The Greek and Latin had no Grammar in the first ages; Homer, Herodotus and Cicero spoke and writ without a Grammar. It might be sometime perhaps after the Hebrew ceased to be spoken by the common people, that any Grammar was written, and the time uncertain when written, who was the first Grammarian, from whom or whether from any one in particular R. Juda or those before him learned the art of Grammar; neither are these enquiries and many other, which men of subtilty and cavil busy themselves in, of any consequence, not worth a grain of contention, nor a spark of zeal: the truths, which we should contend for, are first and principally the Hebrew language handed down to us, and preserved with wonderful purity and intelligibility through a series of above five thousand years, containing

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happily for us the faith once delivered to the Saints; secondly the Greek Translation, called the Septuagint or Seventy, of great importance, notwithstanding it is not always exact; thirdly the Points, though neither coeval with the Hebrew, nor according to the present system of the Masora, very antient, * not essential to the formation of its Grammar, nor absolutely necessary even to its pronunciation and signification, are yet very curious and well calculated to preserve, without changing the letters of the text, a traditional and uniform pronunciation, and in general may be made use of for a ready, but not infallible interpretation; lastly, Grammers, which

* Cappellus hath proved, that the Points were not added to the Hebrew text before the fifth century, and others, that the art of Pointing did not arrive at its completion till the tenth or eleventh: Elias Levita gave up the antiquity of the Points, and so doth every wise man of the present Jews, who only plead their necessity and usefulness, for a uniformity of pronunciation to enable the Master and Pupils to understand each other in their Schools, and the People their Priest in the Synagogue: this plea is just and proper for them; but the case is widely different among Christians, who may be allowed to understand the Hebrew without any exactness in pronunciation.

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though

though not perfect, yet are very useful; insomuch that had no Grammer been written, the Hebrew in many particulars, if not in the whole, must have been to us unintelligible, notwithstanding any help from the Septuagint.

Thanks then and civility at least, though not implicit faith, are due to the Helenistick Jews of Alexandria for the Greek Translation, to the Doctors of Tiberias for the points, except where they pervert or embarrass the sense, and to the Grammarians for Rules, to Rabbi Juda Hiug the first, and to Buxtorf the last.

The Grammarians of most esteem with the Jews are, Rabbi David Kimchi and Elias Levita.

Buxtorf being a Christian, and a Professor at Basil, was well read in Latin and Greek, whose Rhetoricians had invented certain technical terms and figures of speech, accommodated to a particular, artificial and merely human language; which therefore many of them are apt to deceive, when applied to other tongues, especially to the word of God, and to Nature, whose language is universal. From the Greek Masters rather than from Nature, it was that Buxtorf, in addition to what he had been taught by his Jewish Masters, acqui-

acquired that gramatical and critical art, which he hath shewn in his *Thesaurus*. Certainly the additional and critical knowledge of Latin and Greek enabled Buxtorf to write upon Grammar with more accuracy than either Kimchi or Levita; accordingly he hath improved upon both, and I hope it will be found that I have improved upon Buxtorf, who like most Commentators and Grammarians, dwells upon the most trifling and easy parts of Grammar: I have on the contrary insisted upon the more important and difficult.

The Apostle thought that thanks were due from the Gentiles to the Jews, when he puts us in mind of our inferiority and obligation by assuring us, that the Jew had the advantage every way, but chiefly, because unto them were committed the Oracles of God,

The Greek Fathers, none of whom studied the Hebrew, except Origen of the third century, nor any of the Latin Fathers, except Jerom of the fourth, contented themselves with the Septuagint; which they held in as great veneration, as the Papists do the Vulgate, even to the prejudice of the Original.

Common sense, impatient under long imposition, began at the Reformation to appeal from translations and mere tradition, both Jewish and Papal, to the original Scriptures: hence a sudden and mighty stir about Hebrew, particularly in the sixteenth century; when there arose a sharp controversy between Protestants and Papists.

The two Buxtorfs, Father and Son, writ warmly in defence of the Points and Massoretick Text: these were as warmly opposed by Cappellus, in his *Punctuationis Arcanum*, and in his *Critica Sacra*; by Masclef, who proposed a very absurd method of reading Hebrew without Points; by John Morin, who set up the authority of the Samaritan and antient Translations above the Hebrew Original; also by our Walton, and by other English Divines.

The Papists, as hinted in the first part and chapter of the *punctuationis*, patronising Elias Levita's opinion, under a supposition, that it would necessitate the Protestant's return to the authority of the Church, put one part of the Protestants upon the labour of establishing the Points, with Buxtorf at their head, assisted by the Jews; the other
part

part denied the necessity of the Points to fix the interpretation of the Scriptures.

This controversy was afterwards taken up by Father Simon, in profession a Moderator, but what he was in reality it may be difficult to pronounce, whether a friend to the original Scriptures, or in secret a foe. That he was a friend to Popery or even to Deism rather than to Protestantism, might be expected, and that he preferred oral tradition to the written word seems plain from his continually depreciating the Original, as well as every Translation Jewish and Christian, and by aggravating the difficulties of the Hebrew language and of a proper Translation.

Simon's materials, many of which are bad, and some unprofitable, lie in general so very undigested and shapeless, just as they were collected, the references often wrong, and the same things frequently repeated, that perhaps the only parts, which can be read with dependance and edification, are his account of the Manuscripts, Translations, Points and various Editions of the Bible: his scattered remarks on the uncertainty of the Hebrew language, which tend only to bring it into dispute, betray bold assertions, much insincerity, and

and great want of knowledge. From this broken quiver it is, that sportive wit borrows unfeathered shafts,

“ ——— Hebrew roots are often found

“ To flourish best in barren ground,”

and owlish gravity its contemptuous indifference;

“ As to Hebrew, it is a language narrow, confined, intricate, uncertain, uninformative, equivocal, this, that, any thing, or nothing”---But did Wit give itself time to examine, it would find the Hebrew to abound with the most beautiful images of nature, and could the Owl open his eyes at noon day, he would see different Writers in it, though bound up together in one volume, and all the variety of Style, the most sublime and figurative of the Orator and Poet, as well as the plain and familiar of the Historian and Legislator.

The whole of a language never enters into books, many common expressions or phrases are excluded, and therefore every written language must in its very nature be narrow, from the confined choice of words and subjects; for which reason we ought to expect the Hebrew to be the most confined

confined and polished of any other language in the world.

In this last century the study of Hebrew hath been revived with more than ordinary vigour by John Hutchinson; who opposed the Points with greater warmth than Cappellus, and stood up for the correctness of the Hebrew writings, with more zeal than even Buxtorf.

Hutchinson, indeed, proposed to open a wider path to the Hebrew; he professed to enter into the language more profoundly than any that preceded him, with an eye to philosophy as well as divinity.

This new inquiry produced another controversy, conducted also on both sides with that spirit of positiveness, heat and jealousy, which is apt to create prejudices, draw men into parties, and obstruct improvement.

Though it may be right to stand upon our guard against things that wear the face of novelty and uncertainty, yet it is also right to try all things with dispassionate enquiry and sober judgment, in order to hold fast the truth, which hideth itself, and will not be found by Writers under the influence of passion and literary pride, who descend to illiberal language, and fight with their pens,

pens, as, it is said, the Greek and Roman Scribes did with the *Stylus*.

The Points are certainly too multifarious, tedious, abstruse, and restrictive to a literal interpretation; doubtless they add, or rather create the difficulties and labour of learning Hebrew: for which reasons, the intelligent Reader may rightfully depend upon his own judgment and attention to the Context in construing freely, in assigning the Roots, and in tracing Derivatives and Significations; but then he ought not to be unthankful for their help, and despise them: it is one thing to correct the mistakes, or abuses of Points, and another indiscriminately to reject their use.—Those, who have learned Hebrew by the assistance of pointed Grammars, then villify them, and write Grammars without Points, seem to manifest the same kind of ingratitude, and the same excess of passion and prejudice as modern unbelievers, who receiving knowledge from divine Revelation through the means of education, reject and write against Revelation under a deception, that their knowledge is their own, and that they shine with un-borrowed light.

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To prevent dipping the pen in gall, or turning the sharp point of the Stylus, I desire to claim my native right and liberty quietly to use the Points, or leave them, to follow Buxtorf, Hutchin-son, or any other Interpreter occasionally, or to quit them. Therefore, to speak with the freedom of Horace, “let it not be surmised, nor inquired what party I am of; attached to no particular system, I endeavour not to be carried down any stream, but when overpowered by the force of reason and truth:”

—*ne forte roges, quo me duce, quo lare tuter ;
Nullius additus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.*

I have collected what I could from every preceding Master, without reference to any : stopping upon every occasion to point out the faults, or defects of each, would have been an employment very disagreeable to myself and the reader, like that of pulling down houses or parts of houses, removing the ruins, then perhaps building again on the same spot, and with the same materials a little brushed and cleansed.

xxvi. P R E F A C E.

I have, on the contrary, changed the situation, and built, not entirely, it being a thing impossible, but in part, with new materials, and upon a new plan, leaving the antient edificies to stand for the Reader to return into, should he dislike his new habitation.

Father Simon seems to be right, when he saith, (Crit. Hist. b. 2. ch. 8.) “that the Grammars and Lexicons of the Rabbins limit the Hebrew tongue; that to interpret it entirely by their rules is absurd; that we ought to have a more general and liberal idea of this language, the same as we have of the Greek and Latin, and lastly, that a perfect knowledge of the letters אבוי *abui*, their nature and use, is of great importance towards a critical knowledge of the Hebrew:” But then he is grossly mistaken, when he saith, “that the use of these letters was that of Vowels, and that Transcribers added or omitted them at pleasure,” that is, I suppose he means, according to Pronunciation.

The Hebrew grammarians make no such distinction of the Letters, as that of Vowels and Consonants: they distinguish them only and properly according to their use of Serviles and Radicals,

dicals, and according to their formation by the Organs of Speech, אֵשׁ labials, זַעֲמַשׁ dentals, דַּתְּמַלְנֵר linguals, יֶכֶּק palatines, אֲנַחֲה gutturals, and ע a nafal.

I have ranged the letters, I think, more exactly according to their formation, somewhat different from the Grammarians.

The principal use of the Letters אֲהוּי, though they are of the vocal kind, is with the other Serviles to form Number, Gender, Moods, Tenses and Derivatives. A very little acquaintance with the Hebrew is required to know this; and if Simon did not know it, he must be ignorant and presumptuous indeed, but if he did know it, then he was insincere, and designed to impose upon the unwary. If we may judge from some specimens of Criticism, and particularly from his Translation of the first verse of Genesis, he was not intimately acquainted with Hebrew, but picked up his seeming knowledge, mostly from translations, much reading, and partly perhaps from verbal information; all which he mixed up with his own prejudices, and spoiled the composition.

The steady and substantial part of language are the Consonants; confusion is introduced chiefly
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by the Vowels, which are more uncertain and subject to change.

The Hebrew, in which every letter is significant, particularly the Serviles, as it exists in the Bible, was certainly not written according to pronunciation of Vowels, nor ought any language, but according to Propriety and Sense. It is this, which makes the Hebrew stand distinguished from every other language in the world, and affords a self evident proof, that Moses, the prophets and Scribes writ not from tradition and common pronunciation, but by divine direction; which alone could preserve the Hebrew, notwithstanding some few chaldaisms, various readings and apparent irregularities, so amazingly pure and uniform from the time of Adam down to that of Malachi, amidst the confusion of tongues, the variety of pronunciation, the difference of dialects, and a seventy years captivity. Had the Hebrew been written like other languages, according to the pronunciation of the Points, or any other pronunciation every one can see at first sight, that change and intelligibility must inevitably have happened to it in as short a time, as it did to the antient Latin in the Salian Verses.

It

It is of no consequence, how a dead language is pronounced, every nation herein following its own method ; yet for the sake of uniformity, some one method of reading the Hebrew is preferable, as that of the Points, or the method proposed in this Grammar, the nearest to the Points but less intricate, and more harmonious and smooth than either that of Masclef or Dr. Robertson : neither Cappellus nor Hutchinson himself opposed a discretionary use of the Points, either in pronunciation or interpretation, but their antiquity only, and absolute authority ; for which both of them were certainly in the right.

I have explained the Points by the Vowels in the English language, which undergo the like number of changes, namely, fifteen, five long, five short, and five very short ; but have omitted their particular application, because they are troublesome to print, because they may be seen in any common Grammar, and lastly, because what I propose is some assistance towards a free, enlarged and liberal study of the Hebrew language, in order to the attainment of a real, precise and determinate knowledge of God and his Works.

ERRATA.

Page 12, read, אמות cubits, אמה mothers.

26, — Point Kibbutz under the first letter, and the Dagesh forte in the second.

44, — 1st Ch. for 6th.

58, — Principles, for principals.

T H E
HEBREW GRAMMAR.
 O F
 L E T T E R S, אותות

T H E A L P H A B E T.

Cha.	Power	Name
א	a, ea	אלף aleph
ב	b	בית beth
ג	g, in gave, give get	גימל gimel
ד	d	דלת daleth
ה	h	הא hea
ו	o, u	וּ vau
ז	z	זין zain
ח	gh	חית gheat
ט	th	טית teth
י	i, e	יוד yod
כ	c, in call, come	כף kaph
ל	l	למד lamed
מ	m	מם mem
נ	n	נוּ nun
ס	f	סמך fameck
ע	gn, in song	עין gnain
פ	f, ph in prophet	פא pay
צ	f, in pleasure	צדי tzady
ק	ch, in such	קוף koph
ר	r	ריש resh
ש	sh, in shall	שין shiq
ת	t	תו thau

IN the Hebrew Alphabet the only letter of difficult pronounciation to an English Reader is the rough, guttural aspirate ח *gh*, as sounded by the Saxons and Scots in *sigh*, *night*, *wrought*; *ch* by the Welch and Germans in *bâch* little, *lachen* laugh; *x* by the Spaniards in *abaxo*, *alexandro*— This sound is natural to a lion, or any wild beast, when he breathes forth his indignation and wrath at being disturbed: hence most likely the name חית

The Jews generally sound ט as the tenuis *t*, and ת as the aspirate *th*; פ as *p* instead of *f* the aspirate ב; צ as a compound sound of *ts* or *tz* instead of the simple aspirate *zh* in our words *pleasure*, *treasure*, *measure*, and in the French word *je*; ק as the tenuis *k* or *q* instead of the aspirate *ch* in *such*, and the tenuis כ they very often convert into the aspirate ח: my reasons for assigning new sounds to these letters will appear in the first dissertation on the simple sounds by the organs of speech; but the learner to avoid singularity in a thing of no importance may follow the prevailing pronounciation.

The Jews by so frequently and strongly aspirating the כ as well as ח make the Hebrew more
guttural

guttural and rough than it really ought to be ; also on the contrary they soften it too much by frequently introducing the open vowels, particularly *a*, *e* at the end of words, through the points *ṭ* hamets, and - patach, following herein evidently the Babylonish, Arabian, Spanish and Italian pronunciation : whereas if we may form a judgment of the sound of Hebrew in its native state by the disposition and due mixture of the letters, it is the easiest language to pronounce, the most various and agreeable to the ear, and at the same time the most masculine of any language whatever.

The number of letters, twenty-two, is certainly justifiable from nature, and this, and the order of the Hebrew Alphabet, thought to be so from scripture, particularly Lam. 1, 2, 4. Ps. 119 ; their names also are of Hebrew origin, real signification, and prior to the Babylonish captivity, but seem to be adapted from fancy or accident, rather than from reason or studied propriety ; as if the master, to divert the scholar, and make him remember the letters, should liken them to certain things, saying, this *א*, is like the head of an ox, the middle stroke being the tongue and mouth, the upper and under strokes, the two

parts of the mouth or ears, and its sound that of the ox or cow lowing: א, this is like a house, into which the open part on the side is the entrance: ב, this is like a camel with its hump back: ג, this again resembles the posts of a door, and so on through the alphabet. I should judge, that the names of the letters were given prior to the Captivity, because otherwise they would have been written with the Syriack and Chaldee termination אלפא, ביתא like abba, talitha.

The form of the Hebrew letters and manner of writing and reading them are things, which deserve the readers attention.

The form, he cannot help perceiving at first sight, is the most beautiful and geometrical; but should he inquire after design in their form and order, he may perhaps find, that the figure is taken from their formation by the organs of speech, and that the order is according to the procedure of that formation in the opposite position of the organs of speech interior and exterior; for instance, א is the first sound, opens the mouth widest, and is deepest of the gutturals; ב shuts it, is the closest or most mute of the labials, and formed by bursting the lips asunder; ג is the next guttural mute; ד is the most extream, hardest, and most
mute

mute of the palatines——The reader may carry on the comparison, should he like to divert himself with amusing inquiries, as many have done before him, and many perhaps will after him. For even the elements of the Hebrew language have in them something curious and surprising; whose form and order are evidently the original and ground work of every alphabet now in being.

The letters are written and read the reverse to European languages, from right to left; the manner of writing them is also very exact and curious in two other circumstances, that is to say, a square pen, and the fine turn, stroke or dart of the hand in beginning each letter, namely, that of the Yod or top of the Aleph; nay, properly speaking, there are three turns of the hand, the *beginning*, the *progressive* and *ending*, in every stroke of each letter: to have a perfect idea of this, you must apply to a Scribe.

These six letters ם ל ד ת ה א are often extended to a great length either for ornament in writing, or to fill up a line in avoiding the division of a word; but the cabalistical Jews imagine, that the inequalities and ornaments of letters contain mysteries.

The Greeks borrowed letters from the Hebrews, not indeed immediately but through the Chaldeans, Syrians and Phœnicians, and took the whole names, *αλφα*, *βητα*—the Latins from the Greeks, and the English from the Latins, taking only the first syllable of the name, *a*, *be*—

I suppose the Reader to be thoroughly acquainted with the doctrine of letters as explained in *The English Accedence*; otherwise he will be ill prepared to understand the preceding and the following observations.

In the formation of letters by the organs of speech those consonants called Mutes, which are formed by the quick removal of the tongue and lips, naturally terminate with a small degree of sound, answering to the French *e* feminine, or our final *e*, which is mute; thus, *be*, *pe*, *de*, *te*, *ga*, *ke*, *ca*, *que* in *babe*, *pope*, *made*, *mate*, *egg*, *cake*, *public*, *oblique*: the other consonants, which are formed by a retention of the organ, begin as well as end with this feeble sound, having each of them thereby the nature of Semivowels, more or less, according to the different hardness or softness, leisure or hurry, with which different people utter them. Some, as the Italians in particular, end all their words
with

with a vowel softly and effeminately ; so mostly do the French, Latins, Greeks, Spaniards, Chaldeans and Syrians, but the Hebrews, English, Britons, and the northern nations terminate their words nervously with a consonant ; nay, oftentimes two or three consonants occur at the beginning, middle and end of their words without any vowel between, yet do not in the least obstruct their utterance : hence alpha, aleph or alph ; beeta or beet ; gamma, gimel or giml ; delta, dalet or dlt, without any particular vowel, some of the very short vowels naturally and indistinguishably falling in with a quick pronunciation.

Now then according to this manner of reasoning, I would propose the following, easy method of reading Hebrew without the help of Points.

1. These letters א, י, נ, being formed without any interruption of the tongue and lips merely by opening the mouth wide, beginning at the throat, and gradually ending with the lips closed, excepting a small orifice, through which the last sound א, that is, *oo* or *w*, is made, have the open sound of vowels, א *a* and *e*, י *i* and *e*, א *o* and *u* : therefore give them these sounds in words where they are written ; as, אב *ab* father, אל *al* to, לא

la

la not, את *at* or *eth*, באר *bar* a fountain, בור *bure* or *boor* pure, בין *bin* between, ראש *rasb* head, אברם *Abrm*—

2. If two or more of these vowel letters are written, let the accent or stress be generally laid on that in the last syllable, particularly with possessives; as אבי *abi*, אתי *ati*, אבות *abòt*, ראשית *rasbìt*, אלי *ali* or *eli*, *lamà sabaēlhanì*.—

3. If two or more vowels come together, sound them as diphthongs, אור *aur* light, יום *yom* day, איוב *ayob* or *yobe*—

4. If no vowel is written between two consonants, utter them quick and light, and some vowel, no matter which, will naturally fall in; as, בראשית *berasbìt* in the beginning, ברא *berà* created, שמים *shemim* heavens, פני *peni* face, יאמר *yamer* he said, ארץ *arets* or *erets* earth, יבדל *ibdel* he divided, or drive the consonants together into one syllable, *brasbìt*, *bra*, *shimim*, *pni*, *arts*, *ibdl*, like brave, grave, knight, strength, stablish, subtle, and many other words in English.

5. The letters ע ה, which are more than semi-vowels, require some stress to give them their sound, אחד *agbed* one, חשך *ghofec* darkness, רע *wrong* evil, רקיע *requing* the expanse, על *gnal* upon, or *yel*, *ol*, falling into a real vowel.

Lastly,

Lastly, ה being properly the tenuis aspirate *b*, softer than ח, it should generally be attended with a gentle aspiration, בהו *behoà*, תהו *tehoà*, תהום *tehoùm*, היתה *bite* or *bitàb*, ידי *Yebi*, יהוה *Yehobà* *Jehova*, אלהים *Alhìm*, *Elabìm*, or *Elobìm*, אברהם *Abrahàm*—

The Learner, I should suppose, is now able to proceed alone, and if he begins with the first Chapter of Genesis, he will find himself capable of reading in a manner very similar to that of the Points.

THE POINTS EXPLAINED.

The Points respect the vowels, consonants, stops, accents, parts of speech and sense of words; I shall only take notice of their use with regard to pronunciation.

The vowels, whether three only, or five, are capable of fifteen variations, as shewn in the English Accedence, and which are expressed by the Vowel Points in the following scheme.

C

Long

Long	Short	Very short
אָ קמץ all, aw	אֵ פתח ale	א חטף פתח general
הָ צרי mean	הָ סגול Men	הָ חטף סגול regret
יֵ חיריק seen, Sign great	יֵ חיריק Sin little	הָ שוא given
וֹ הולם goad	וֹ קמץ חטף GOD	וֹ חטף קמץ along
וֹ שירק fool, you	וֹ קבץ full	אֲ חטף גנב above

It is observable that the *five very short* are somewhat confused, owing doubtless to each vowel changing into *u* very short, or our final *e*.

The other Points, which respect the consonants, double them, or mark the change of the *tenues*, *medies* and *aspirates*; as that called *Dagesth forte* or *lene*, a single Peck in the Body of a letter; the *forte* doubles the consonant, and the *lene* takes away the aspiration: *שׁ* with this peck on the right side *שׂ* is the aspirate *sh*, but on the left *שׁ* is the *tenuis* *s*.

Observe, the Jews always found *י* as the vowel *i*, never as the consonant *j*; but *י* with a *Sheva* *יְ* they found as the *medius* *f*, that is, *ve*, and with a *Hamets* and *Patah* *יִ* *van*, *va*.

GRAMMAR.

11

OF NOUNS שמות

The Noun Substantive.

The Hebrew letters, which form words and the parts of speech, are peculiarly and significantly divided into eleven Radicals, and eleven Serviles : the Radicals are גדר חטם עפ צקר, the Serviles, אבהוי כלם נשת

The Radicals are fixed and immutable, forming perfect verbs primitive ; the Serviles are changeable, forming gender, number, case, person, mood, tense, participles, imperfect or defective verbs, and derivative nouns and verbs : Nouns have their terminations variously, either with radical or servile letters.

GENDER.

The feminine gender is formed from the masculine by affixing

1. ה, as, איש man, husband ; אשה woman, wife.

2. By terminating the noun with ת, as, בן son, בת daughter ; מצרי Egyptian man, מצרית Egyptian woman ; שני second *mas.* שנית *fem.* אחד one *mas.* אחת *fem.*

Note, ה and ת affixed as Serviles are the marks of the feminine, but when radical or used as deflections, they are sometimes masculine, and sometimes feminine; as, from אש fire, אשה *masf.* a burnt offering; ארבעה four *masf.* ארבע *fem.* &c. to ten; אתה thou *masf.* את *fem.* זה this *masf.* זאת *fem.* בית a house *masf.*

N U M B E R.

The plural number is formed from the singular by ים affixed *masf.* and ות *fem.* as, אנשים men, אשם fires, or offerings by fire; אמות mothers.

Note, sometimes ים is affixed to feminines, as, נשים women, אבנים stones, and ות to masculines, as, אבות fathers: Some nouns end in ות *sing.* as, אחות sister, דמות similitude, מלכות a kingdom.

Some nouns *fem.* ending in ה, when they form the plu. in ים, change the ה into ת, making thereby occasionally a dual number; as, אמה a cubit, אמתים two cubits; שנה a year, שנתים two years: some nouns are said to be plu. with the Chaldaick termination ין, and some with י only, as, הרי mountains; lastly, some nouns are of the common gender, ארבעתים fourfold. The Reader with the help of these general remarks will soon discover

discover the gender and number of nouns; but should he chuse to know them particularly beforehand, he may consult Buxtorf's *Thes.* p. 62.

These and other seeming irregularities will be accounted for under the article of derivation.

Observe, nouns in *י ה* generally cast away *י ה* in forming the plural, as, *יפה יפים* fair, *יהודים* Jews, *יהודי* a Jew; *עשרה עשרות*, like as in English words ending in *e* cast away *e* in the participles, as, have having, consume consumed—*ות plu.* with affixed pronouns possessive take an *י* after *ת*, and generally drop the *ו*; as, *אחיותיהם* their sisters, *אבתך* thy father. Also in the plural *ו* and *י* are often omitted, particularly in Adjectives when they are inserted, and with prefixes, or affixes. For it is a general rule in the Hebrew, which is remarkably laconick, not to burden and enlarge words with servile letters, whenever they can be omitted with safety to the sense; hence *יום* day, *ימים* days.

Nouns in *ות sing.* cast away *ו* with an affix, as, *אחות* sister, *אחתי* my sister, and take *י* before *ו* to mark the plural, as, *מלכות* a kingdom, *מלכות* kingdoms.

C A S E.

The Cases are expressed either by entire Prepositions, called *separable*, or by a letter of the preposition prefixed to the noun, and called *inseparable*; thus,

Nom. הארץ the earth

Gen. { אל הארץ or לארץ of or belonging to the
earth, to, for the earth; כארץ like as,
Dat. { like to, similar to, resembling the earth.

Accus. אתהארץ the earth.

Voc. הארץ o earth.

Ab. מן הארץ or מארץ from the earth; בארץ or
בין הארץ, or בתוך between, in, within, in
the midst of, on, by the earth: towards a
place is expressed by ה affixed to the
noun, ארצה towards the earth.

Note, when one noun immediately precedes another in the genitive case, the second Noun stands without any prefix, and the first noun is said to be *in regimine*, under the government of the second. In this case ה fem. is generally changed into ת, as, אשת אברהם the wife of Abraham, and ם plu. is dropped, as, שמי השמים heaven of heavens, אלהי השמים God of heaven.

Observe, in Hebrew as in nature appellatives abound more than adjectives and verbs.

T H E

THE NOUN ADJECTIVE.

The Adjective generally agrees with the Substantive in gender and number, and is usually placed after the substantive, as the nominative case is after the Verb. If two nouns come together in regimine, the adjective agreeing with the former noun is placed after the latter; as, 1 Ki. xii. 4. make thou the grievous service of thy father light, but in the original it is, make light, or lighten the service of thy father grievous, that is, which is grievous: so in Gen. x. 21. Shem the brother of Japhet the elder; here גדול belongs to brother, not to Japhet, that is, Shem the elder brother of Japhet.

The Hebrew, which is remarkable for keeping close to nature, never separateth the noun from a noun, verb and adjective, or adjective from its substantive, to which it stands immediately subject, by the intervention of other words: let this be remembered as a general rule.

DEGREES OF COMPARISON.

The comparative degree is formed by מ or מן, signifying deprivation, prefixed not to the adjective

tive

jective but the substantive, to which the preference is given; as, Exod. xviii. 11. I know, that the Lord is גדול great מכל above all Gods; Jud. xi. 25. art thou in any thing טוב better מבלק than Balack?

Note, the adjective often stands in the positive degree without any comparison, as, Gen. i. 16. הגדל the great light, and החמץ the little; Gen. xxv. 23. רב the elder shall serve צעיר the younger.

The superlative degree is expressed by מאד after the adjective, as טוב מאד very good; but very often the positive and comparative are used, where other languages use the superlative: See Job i. 3. Jer. vi. 13.

Note, the superlative excellencies of things are expressed not by adjectives but by other means:

1. By reduplication of nouns and other words, as, Jer. lii. 19. זהב זהב gold of gold, that is, the purest gold; כסף כסף the finest silver; thou shalt follow צדק צדק the strictest justice, Deut. xvi. 20. I will go בדרך בדרך along the direct and most publick way, Deut. ii. 27. See Gen. xvii. 6. Exod. i. 7. 1 Ki. viii. 27. "Behold the heaven, and the heaven of heavens, cannot contain, contain thee," that is, the very highest, the whole space of heaven, the whole circuit of nature, cannot

cannot by any means whatever contain thee :

Gen. ix. 25. A servant of servants, that is, the

most servile : Exod. xxvi. 33. the holy of holies,

that is, the most holy place. 2 Ki. xix. 23.

ברכב רכבי with a chariot of my chariots, that is,

with numerous chariots, the same in sense as ברב

רכבי with the multitude of my chariots, so ex-

pressed in Isa. xxxvii. 24.

2. By addition of letters, called, paragogick ;
as, עליון most highest.

3. By augmentatives and diminutives, as, גאה
gayety, joy ; גאות, גאון triumph, pride, insolence,
and by other forms of expression, which the at-
tentive observer will himself be able to discover.

PRONOUNS כנויים

The personal pronouns either stand whole and
separated, or are joined to a verb, affixed to the
perfect tense, and prefixed and affixed to the
future.

D

First

First Person of the Common Gender.

	Sing.	Plu.
Nom. I	אני or אנכי <i>aff. perf.</i> תי <i>pref. Fut.</i> א	We אננו אנחנו or נחנו <i>aff. Perf.</i> נו <i>pref. Fut.</i> נ
Gen. of me	אלי or לי	of us אלינו לנו
Dat. to me		to us
Accus. me	אתי or אתי <i>aff.</i> ני	us אותנו אתנו <i>aff.</i> נו
Abl. from me	ממני מני	from us ממנו מנו

Second Person.

	Sing. <i>Comm.</i>	Plu. <i>F. Comm.</i>
Nom. thou	אתה את <i>aff. Perf. Pref. Fut.</i> ת	ye, you אתם אתן <i>aff. Perf.</i> תם תן
Gen. of thee	אליך לך	of you אליכם לכן
Dat. to thee		to you
Accus. thee	אותך אתך <i>aff.</i> ך	you אתכם אתכן כם כן
Abl. from thee	ממך	of, from you ממכן

Though אתה is mas. yet is את &c. of the common gender.

Third

Third Person.

	Sing.		Plu.
	he	<i>comm.</i> הוא	
	the same	<i>pref. Fut. m.</i> י	<i>fem.</i> הנה הן
Nom.	she	<i>f.</i> היא	<i>comm.</i> המה
	it	<i>aff. Perf.</i> ה	<i>aff.</i> ו
		<i>Pref. Fut. f.</i> ת	
Gen.	of him,	<i>m.</i> אליו לו	of them להן
	thereof		למו להם
	to him,		
Dat.	her, it,	<i>f.</i> אליה לה	
	thereto		
Acc.	him,	<i>mas.</i> אתו	them אתן
		<i>aff.</i> ו	<i>aff.</i> הן
	her,	<i>f.</i> אתה	
	it	<i>aff.</i> ה	
		<i>fem.</i> ממנה	<i>mas.</i> ממנהו
	by him,		from מהן
	her, it,		מנו
Abl.	in it,	בה	בו
	therein		

Pronouns Possessive.

	<i>fem.</i>	<i>comm.</i>	
my, mine		י	
our	נה	נו	affixed to the noun each of them.
thy, thine		ך	
your	כו	כם	
his, her, it, their	הן	הם	

Note, ים plu. hath only one י, as דברי my words, אחי my brethren, not דברי, דברי.

Pronouns reciprocal are expressed by the Conjugation Hithpacl, הת prefixed to the Verb.

Pronouns Demonstrative.

This, that זה, זהו, זאת *fem.* singular :
with nouns plural is generally used אלה, of the
common gender, *these, those.*

Article Definite.

The, ה of the common gender and both numbers, prefixed to the noun, to the adjective, participle and pronoun demonstrative.

When the noun followeth the verb in the oblique Cases, then ה is generally preceded and enforced

forced by **את**, signifying *even, very*, referring to the substance and reality of a thing or person; as, God created **את השמים** the heavens, those very heavens, as it were, pointing to them, and **את הארץ** the earth, the very earth; Gen. iii. 24. he placed **את הכרובים** the cherubim.

Observe, not only in the accusative, but also in the dative and ablative, never in the nominative, **את** stands before the noun and pronoun, sometimes alone without **ה** pref. and sometimes with **ה**, and without a preposition, which is on this occasion elliptical, yet is **את** no sign of a case, nor any preposition; as, Eccles. ii. 14. one event happens *to* **את כלם** all; Jer. xx. 15. brought tidings *to* **את אבי** my father, or brought my father tidings; Gen. v. 24. Enoch walked *before*, or *with* **את האלהים** God, Josh. xv. 63. the Jebusites dwell *near, among, or with* **את בני** the children of Judah: the preposition must be supplied according to the sense of the passage.

The definite article is so very peculiar in Hebrew, that it is difficult, if not impossible, always to judge of its proper use and omission by the practice of modern languages, which oftentimes apply the article, where the Hebrew omits it, and frequently omit it, where the Hebrew useth it.

Note,

Note, ה prefixed to the adjective and demonstrative pronoun is emphatick like the degrees of comparifon, and explicative, and prefixed to the participle refembles a pronoun relative with a verb, and may be fo rendered ; it is fometimes interrogatory : את also before a noun in appofition is emphatick and explanatory, as, את ישראל my people *even* Israel. After the fame manner a preposition is repeated to the fecond noun, as, לעבדך ליעקב to thy fervant, *even*, or *namely*, to Jacob ; Gen. xix. 9. באיש בלוט upon the man, *even* Lot : this repetition is of ufe to fhew, that the fecond noun ftands in appofition, and not in regimine.

Pronoun Relative.

אשר, fometimes ש prefixed to the verb ; fing. and plu. and of the common gender, *who, which, that, what, that which, where.*

Note, 1. Prepositions are feldom prefixed to this pronoun, but to a perfonal pronoun at the end of the fentence : See Gen. xxx. 26.

2. In regimine a poffeffive pronoun is affixed to the next noun, or a preposition : See Gen. i. 11. Ifa. xxxi. 9. Pfa. xcv. 4, 5.

3. When

3. When in the Accusative case, a personal pronoun is added, as, Gen. xlv. 5. I am Joseph, whom ye sold, **אתי** even me, or affixed to the verb; which affix is called paragogick, as, Gen. iii. 12.

4. When relative to a place, the particle **שם** often followeth.

5. It often includes the antecedent, as, Gen. xliii. 15. he said **לאשר** *to him* who was over his house.—16. **כאשר** according to *that* which, or *whatsoever* Joseph said.

The Relative is frequently elliptical in the poetical parts of scripture.

Pronoun Interrogative.

מה, מי *who, what*, of the common gender, singular and plural.

Pronouns Doubled.

אני, אנכי or **אני, אני** I myself, I even I;
הוא, הוא he himself.

NUMBERS.

NUMBERS.

	Cardinal.			Ordinal.	
	f.	m.		f.	m.
one	אחת	אחד	first	ראשונה	ראשון
two	שנים	שנים	second	שנית	שני
three	שלוש	שלושה	secondary	שלישית	שלישי
four	ארבע	ארבעה	third, &c.	Distributive.	
five	חמש	חמשה	single, any	איש or כל	
six	שש	ששה	every one		
seven	שבע	שבעה	every nation	נוי נוי	
eight	מ. ט. f.	שמנה	each	איש ואיש	
nine	תשע	תשעה	many, diverse men		
ten	עשר	עשרה	every day	יום ויום	
eleven, &c.	אחד עשר	עשרים	day by day	יום ויום	
twenty	עשרים	שלושים	or daily		
thirty, &c.	שלושים	פעים		m.	
once	פעם	פעמים	Couple of	in reg. שני	
twice	פעמים	שלוש פעמים	Duplicates	f. שתי	
thrice	שלוש פעמים		both of them	שניהם	
			both of you	שניכם	
			two and two	שנים שנים	
			two by two		

Multiplicative.

double	משנה
twofold	לב לב
double heart	משלש
triple	ארבעתים
threefold	
fourfold	

The Cardinals are sometimes used in the sense of the Ordinals, as, Gen. viii. 5. באחד לחודש on the first (day) of the month.

Note, the numeral adjectives to twenty stand singular, and the noun plural; but twenty, &c. is plural, and the noun singular, as, שלשה ימים three days, שלשים יום thirty days.

Of the Verb פעל

Verbs, which only I would consider as roots, are distinguished into שלמים perfect or regular, and חסרים imperfect, defective, anomalous or irregular, primitive and derivative.

Verbs perfect consist of three radical letters, which suffer no change, as פעל to act, or פקר to visit; verbs imperfect are such as have in them one or more servile letters, which admit of variation or defect, in the perfect tense generally of the final letters ה, א, a letter doubled, ו inserted; and in the future, of the initials ה, י, נ: a few verbs admit of other variations, particularly הלך, which drops or changes ה into י; לקח, which drops ל in the future and in the imperative, and נתן, which drops נ final in the perfect, the first נ in the future, and both Nuns in the infinitive.

The first letter of a verb is called *pe*, the second *gnain*, and the third *lamed* from the letters of the word פעל: hence a verb is said to be defective in פ, ע, ל

Verbs, according to the preceding, general variations, may be divided into seven classes or orders, one perfect, and six imperfect: some say, eight, reckoning verbs beginning with א, as, אמר

Conjugation בנין

What are called in Latin and Greek Moods, in Hebrew are named Conjugations, that of קל Kal or פעל Pangal, which answers to the Indicative or Active voice, with its Passive, called, נפעל Niphal; צוי the Imperative; מקור the Infinitive and gerunds; הפעיל Hiphil, Transitive, with its Passive, הפעל Hophal, and התפעל Hithpael, Reciprocal and Frequentative.

The Conjugation, called, Piel active with its passive Pual, hath no formative letter, but depends merely on the Point Dagesh *forte* in the first letter, thence called, כבד heavy, in distinction from that of קל light, and is in sense the same, sometimes as that of Kal, and sometimes
of

of Hiphil and Hithpael, and therefore seems to be useless, and to have no foundation in the Hebrew language: Pual is destructive of grammar, as will be shewn in the remarks on the Passive voice.

Tenses.

In Hebrew as in nature are only three tenses, the first, called בִּנְיָנִי *bēnōnî*, that is, intermediate, between the past and future, the participle *active*, or הוּהָ *being*, formed in Kal by ו inserted after the first radical, and expressive of time present, past or future, that is, an action doing, was doing, or to be doing *determinately* and *indeterminately*: the second, which is the root, usually consisting of three letters, called עֵבֶר, and expressive of an action *done* in a time present, past, or at the same time with or before another action: the third עֵתִיד, expressive of an action done in a future time, and after another action, or event.

In the tense עֵבֶר the verb begins with the third person singular masculine, and receives affixes for the third person feminine, and second and first persons common: in עֵתִיד or future tense the persons are prefixed and affixed.

The participle passive and perfect, called **פעול** is formed in Kal by ו inserted after the second radical in verbs perfect, as the participle passive imperfect is formed by נ prefixed, called **נפעל**: in verbs imperfect ו is often passive as well as active after the first radical, and verbs in ה have the passive in וי, ויה, ויה, or ו

Note, The participle past is often used as a participial adjective, as, גדול great, קדוש holy; on which occasion ו is often dropped.

The Infinitive and Gerunds, wherein verbs defective, particularly those in ה, end in ות or ת, are expressed like the cases of a noun generally by prepositions prefixed, with possessive pronouns affixed: these and other particulars will appear in the following schemes of verbs.

Note, Participles have their Gender and Number like Adjectives, agreeing with Substantives.

The Verb Substantive

אש, יש, היה, sometimes

היה

היה			
1st com.	2d com.	3d f. <i>Sing.</i>	3d mas.
הייתי or היתי	היית or הית	היתה <i>Plur.</i>	היה עבר
1st com.	2d fem.	2d mas.	3d com.
היינו	הייתן	הייתם	היו
3d fem.	3d mas.	2d com. <i>Sing.</i>	1st com.
תהיה or תהי	יהיה or יהי	תהיה or תהי <i>Plur.</i>	אהיה or אהי עתיד
2 & 3 com.	3d com.	2d com.	1st com.
תהיינה or תהיין	יהיו	תהיו	נהיה or נהי פעול מקור
			היו בינוני הזה להיות

יש is used with possessive pronouns affixed like the English, it is I, thou, he, we, ye, they; as ישך Gen. xxiv. 42, 9. or with the personal in the dative like the Latin *est mihi, tibi*—I have, thou hast, &c. as יש לי Ruth i. 12. Gen. xliii. 6. in the perf. and fut. היה is used, as יהיה לך thou shalt have, Exod. xx. 3. Josh. xvii. 18.

Note, The Verb Substantive is generally elliptical, and may often be construed by other verbs, as, exist, subsist, consist, stand for, represent, begin, appoint, or such verb and in such tense as suits best with the context.

בנין קל or פעל

בינוני	Plural.				Singular.				עבר
	1. com.	2. fem.	2. com.	3. com.	1. com.	2. com.	3. fem.	3. mas.	
פוקד פקד	נו	תן	תם	ו	תי	ת	ה		פקד
נפקד	ינו	יתן	יתם	ו	יתי	ית	תה		נל-ה
פעול	ה is sometimes retained with affixes, as								נכה
פקוד	נו	תן	תם	ו	תי	ת	ה		נגש
קום	נו	תן	תם	ו	תי	ת	ה		ירד
גלוי	or קם ו dropped with the aff. and prefixes								קום
ראו	verbs in א sometimes drop or change א into ה								קרא
	verbs in ה and א change forms.								יכל

Note, the 3d perf. f. sing. sometimes ends in ת, particip. and verb, instead of ה

	Plural.				Singular.				עתיד
	2. & 3. f.	3. mas.	2. mas.	1. co.	3. fem.	2. fem.	3. m.	2. mas.	1. com.
תפקדנה					תפקדי	תפקדי	תפקד	תפקד	תפקד
ה	ה is mostly dropped with the prefixes & affixes								תגלה
In certain verbs נ is retained with the prefixes								תגש	אגש
In certain verbs י is retained with the prefixes								תרד	ארד
In certain verbs י is changed into ו.								יוכל	אוכל

צווי

	2. fem.	2. mas.		2. fem.	2. mas.
Plural.	פקדנה	פקדו	Singular.	פקדי	פקד
Note, the perfect and future tenses often serve for all moods; for the imperative, subjunctive and optative as well as the indicative, with the conjunctions, adverbs of wishing, and other forms of speaking.					
				לכי	לך
				גלי	גלה
				גשי	גש
				רדי	רד

מקור

מקור

<i>Prepositions to the Adverb.</i>		<i>Noun.</i>	<i>Verb.</i>
not to visit	לבלתי פקר	ביום פקר יהוה	לפקד
		In the day, at the time or when Jeho-	כלכת
		vah visiteth; visited;	מנחת
<i>Pronouns affixed.</i>		עד עלות השחר	בגשת
in my visiting or	בפקרי	to the break	
when I visit;	כלכתך	of day, or literally, to the	
thou walkest,	ביום אכלכם	ascension of the morning.	
in the day of your eating			
or when ye eat.			

נפעל

This passive, formed by נ prefixed, hath the affixes and prefixes the same as Kal; but to avoid the too great length of words the נ is dropped in the future and infinitive; the context therefore is the best guide when to render a verb actively, or passively.

חפעיל

הפעיל

בינוני

עבר

מפקד

The affixes as in Kal.

— ת |

הפקיד

Note, 1. In this tense י is usually not inserted in first and second person sing.

הגלה

פעול and plural; sometimes also not in the third.

הגיש

הוריד

הקים

פקד

2. Some verbs retain נ with ה prefixed.

הנחל

הציב

3. Some drop י and do not change it into ו; yet in the future retain י: as in the examples of נק, יצב, נחל, ינק

הניק

עמיד

The prefixes and affixes as in Kal.

In this tense ה is omitted with the prefixes, and י is sometimes not inserted, particularly in the third person.

אפקיד

אוליד

אוריד

איניק

צווי

The affixes as in Kal: In the imperative י is often not inserted

הפקיד

הוליד

מקור

להפקיד | הגלות and י are often omitted in the infin.

הופעל

This is the passive of Hiphil, formed by הו prefixed, as, Genes. xxvii. 31. *sum* הואלתי. *statutus*. xliii. 17. *adducti sunt*. הובאו. Lev. iv. 8, 28: But here as in Niphal the context is the best guide, ו being generally omitted.

הופקד

הומד

הוגלה

התפעל

התפעל

In this conjugation most verbs retain their radicals.

The affixes as in Kal.

In verbs where ש, ם, צ, ז stand the first radical, ת is transposed next to ש and ם, for the sake of easier and better sound, as in the examples from שמר and סתר; but with צ, ת is changed into ט, and with ז into ד, as in the examples from צדק and זמן.

בִּינוּנִי
מִתְפַּקֵּד
מִתְהַלֵּךְ
עָבַר
הִתְפַּקֵּד
הִתְהַלֵּךְ
הִתְנַפֵּל
הִשְׁתַּמֵּר
הִסְתַּתֵּר
הִצְטַדֵּק
הִזְדַּמֵּן

עתיד

The prefixes and affixes as in Kal. אֶתְּ | תֶּתְ | יֵת

In the future ה is dropped, and only ת is retained with the prefixes; also in the participle ה is generally dropped: sometimes ת is dropped, particularly before letters of the same organ, namely, ת, ד, ט as, הַתְּמַהֲרֻ for הִתְמַהֲרֻ, Esra vi. 20. תַּתְּמַם for תִּתְמַם, Ps. xviii. 26.

In the preceding forms are exhibited the general rules of declining pronouns and conjugating verbs. Some occasional deviations, which may occur in reading, made by letters apparently re-

dundant, or deficient, as א, ה, ת, י, ו, נ, these I leave the learner to resolve himself, as he advances in the art of criticism. Buxtorf has been at the pains of noticing every seeming irregularity, though he doth not always account for them satisfactorily; nor perhaps will the most discerning critick be able to resolve all anomalies in Hebrew, any more than he can those in Greek, Latin, or any other language. A few, literal differences, which may arise from euphony, emphasis, brevity, dialect, or any other secret accident, are to be considered as of no importance, and no hindrance to the general knowledge and regularity of a language, which is sufficient.

Of the Tenses, Passive Voice and Moods.

In order to understand the Hebrew tenses, it may be of use to consider more particularly how they are expressed in English.

Present and Imperfect.

First, A thing *actually* or *frequently* doing, absolutely in being, action, continuance, duration, that is, *unfinished* in a time present and past, is expressed sometimes by the verb itself, as, "I love, I see you," but usually by the verb substantive with

with a participle active, as, "I am reading Milton's Paradise Lost," that is, now, at this present time; "I was reading it," that is, in some determinate time past, when some other action was doing or done, as, while you was at work, when you came in; "I have been reading it these two hours"—Sometimes by a turn of the verb into a noun, as, "I am in *love* with you, I have been in *love* with you a long time;" and sometimes by a turn of the verb into the infinitive mood by the help of the verb *begin*, as, "the ship begins to sink."

Secondly, a tendency, readiness, disposition, or preparation to act, in the sense of the future, is sometimes expressed by the present, as, "if thou doest well," that is, shalt or art disposed to do well—"Who so forsaketh not all that he hath (that is, who so is not *ready* and *willing* to forsake, when required) cannot be my disciple;" sometimes by turning the verb into the subjunctive, as, "we *may* eat (that is, supplying the words understood, God hath said, we *shall* eat) of the trees of the garden;" into a gerund or into the infinitive by the help of the verb *go*, and other verbs, as, "I go *a fishing*, or I am going *to fish*;

I design, intend, purpose, am preparing *to build* a house, am going *to ride out, to take* a walk"; sometimes also with the verb substantive and participle active, answering to the Latin future *irus*, as, "*I am going, coming*," that is, by and by, presently; lastly, sometimes by the simple present, with an adverb or noun of time, as, "*when do you go out of town, that is, when shall you go? I go, or I am to go, to-morrow*," that is, *I shall go*.

Perfect.

The English have three ways of expressing this tense.

1. "I have dined, finished, heard, have been at Rome"—this way of speaking may mean, which the context or series of discourse will always explain, *just now, this instant*, that is, in a present time *determinate*, or it may mean in some past time *indeterminate*.

2. "I dined or did dine, finished or did finish, heard or did hear, saw or did see, was at Rome," that is, in some place and time past *determinate*, as, in the city, an hour ago, yesterday, last year; the instant I came in, I saw him"—This form, which I would for distinction call the perfect *determinate*,

terminate, often carries the sense of the Latin and Greek imperfect, when joined with a word expressive of a certain place or time, wherein the action was doing and not finished, as, “yesterday it rained *all day*; I went *every day* last week into the city; his parents went *every year* to the feast; *whilst* he spake these words, he fell down dead,” that is, it was or continued *raining*, his parents continued *going*, or *were used*, *wont* to go, while he was *speaking*: But this perfect determinate is often used inaccurately to express the Hebrew, Latin and Greek imperfect; as, “that they might go to the city, where they *dwelt*, Ps. cvii. 7. their net *broke*, Lu. v. 6. Immediately the ship was at the land, whither they *went*,” John vi. 24. To guard against this equivocalness, the participle active ought to be used, or the verb *begin*, *was in danger*, or some other verb; as, whither they were *going*, the net *began* to break, or was *in danger* of breaking, *should dwell*, *were* to dwell, or of *dwelling*, *habitation*.

3. The present tense hath often the sense of the perfect present, as, “when a man *falls* down in a fit, and *dies*, we *are* shocked at the sight, the mind *starteth* at the remembrance of it; the sublime

sublime *strikes* like lightning, and *bears* down all before it." Here are actions not *doing*, or having a *tendency* to it, but absolutely done, and completely finished in a time present, momentary, instantaneous, as perfectly as when it is said in a time past, "he *fell* down and *died*, we *were* shocked at the sight, the earth *was* without form, I *was* in the city to-day;" where the imperfect hath the sense of the perfect.

The English having no present tense passive, it requires labour to distinguish that of the Hebrew, Greek and Latin from the perfect; this is done, or attempted to be done several ways, sometimes by the use of the participle active, as, "the house is *building*, now the axe is *laying* to the root of the tree;" sometimes by the use of the verb substantive with a participle passive, answering to the Latin future in *dus*, as, "now the axe is *to be laid* to the root of the tree; every tree therefore which bringeth not forth good fruit is *to be hewn down*, or *will be laid*, and *shall be hewn down*;" not *is laid* and *hewn down*, as a thing already done and actually finished. The noun also often partakes of the same defect as this of the verb; thus, *a building* means the thing *builded* or *built*.

Plu-

Pluperfect.

This tense speaks of an action done before another; it is prior in sense to the perfect. The English to express it, besides the auxiliary *had* and instead of it, use certain adverbs of time, as, *afore, some time ago, before, heretofore, when, after,* and by other circumlocutions; as, "I should have been here *before*, had I not been hindered; I dined *before* I came home; I dined *just after* I came home; as I wrote *afore time*, or acquainted you in a *former letter*."

Future.

This tense in English hath often the sense of the present imperfect, as, "I shall fall," that is, am like to fall, or in danger of falling; and perfect, as, "then (that is, the instant you eat the fruit) your eyes shall be opened."

Let us now carry these observations with us to the Hebrew, and perhaps we shall be able by their help to discern the conciseness and accuracy of its tenses.

Benoni.

To express the first present, *a thing actually doing*, is used the participle Benoni with ך inserted; but in the second, *a mere tendency to an action*, ך is usually not inserted, nor are pronouns affixed, but

stand

stand at length; as Gen. vi. 17. behold **אֲנִי מְבִיא** I am going to bring a flood — xviii. 17. what **אֲנִי עֹשֶׂה** I am going, am about or intend to do; Deut. v. 1. Moses said, hear O Israel the judgments, which **אֲנִי דֹבֵר** I am about to speak in your ears this day, or at this time; Exod. xx. 5. **פֶּקֶד** ever in readiness to visit; Deut. vi. 16. in the land, which the Lord thy God **נָתַן** is preparing, or designs to give thee; 1 Ki. iii. 22. 23. **אָמְרָת** persisted in saying—the force of this passage is rather to be conceived than expressed; the participle here sheweth to life the contention of the two women, each in turn insisting upon the live child for her own.

עבר

This tense expresseth an action done and absolutely finished in any time present or past, before another action, at the same time, or instant with it; but the action, which is done, or the event, which happens after another, either soon, immediately, or in some time consequent and to come, is expressed by

עתיד

Prophecies are spoken of in the tense **עָבַר**, as already done and effected, by reason of their certain accomplishment.

Thus

Thus then the definitive time of an action is ascertained in Hebrew by the tense and context, without the help of adverbs of time; which in Hebrew are very few, not above three or four. The usual connective particle is ׀, prefixed to the verb, or the noun, therefore called *inseparable*: this particle must be variously rendered, according to the context and tense of the verb.

1. It is an adverb conjunctive, *and, also, likewise, so, thus*; adversative, *but, now, though*; causal, *wherefore, therefore, seeing, since*; disjunctive, *or, either*.

2. When preceded by the negative adverbs לֹא, ׀א not, it is an adverb of denial, or separation, *neither, nor, nor as yet*.

3. It is an adverb of time, *now, just now, then, the instant, immediately, as soon as, just as, when, at what time, at the same time, while, until, in the mean time, since, after, afterwards, soon after, some time after, after this, before, as yet*.

4. It is oftentimes to be omitted in the translation, be turned by a gerund, the infinitive and subjunctive moods, by the pronoun relative, by the participle, or otherwise just as it may make the easiest and plainest connexion, suitable to the

idiom of the language, into which the translation is made.

Our Translators have adhered too scrupulously to the conjunctive sense, *and*; the second and third uses they sometimes regard, as, in Exod. xii. 5. xx. 4. Deut. v. 8. ו is rendered *or*; in Exod. xx. 10, 14. Deut. v. 14. Ps. i. 1. it is rendered *nor*, and in many other places. In Gen. iii. 6. and some other places, ו is rendered *when*. To the third and fourth significations of ו our Translators have not been sufficiently attentive: hence one cause of so much sameness, confusion, and the want of connexion agreeable to the idiom of our language.

Certainly the constant use of the conjunction ו is very peculiar, and to accommodate its sense to the idiom of the English, the Hebrew perfect with ו prefixed must be often rendered as our perfect present, pluperfect and future perfect; so must also the future, as our perfect and pluperfect.

A few examples may be sufficient to elucidate and confirm the preceding remarks.

Perfect Tense.

1 Ki. xiv. 17. *As soon as she באה came to the threshold of the door, ו that instant the child מת died;*

died : Lev. xxii. 7. וּבֹא *the instant* the sun is set, וְשָׁהָרָה *then* he is, or shall be clean : Gen. ii. 25. therefore shall a man leave his father and his mother וּדְבַק *and the instant, as soon as*, he cleaveth to his wife, וְהָיוּ *then, from that time* they become, are, or shall be one flesh : Gen. i. 14. let there be lights in the firmament of heaven, וְהָיוּ *and now, immediately, this day* (let them commence their progressive or annual motion, which was not done the first day) let them be for signs, and for seasons, and for days and for years : Gen. i. 1. In the beginning God created the heavens and the earth, וְאֶרֶץ *when* the earth was without form— Gen. iv. 3. At *the end* or after certain days, Cain יָבֹא brought of the fruit of the ground, and Abel he also *at the same time* הָבִיא brought of the firstlings of his flock.—The use of this tense is very remarkable in the 12th chap. of Exod. confining several transactions to the fourteenth day of the month.

Future Tense.

Gen. i. 3. וַיֹּאמֶר *afterwards* (that is, after the Spirit מְרַחֵם, *particip. pres. Hipb.* had begun to give motion) God said, יְהִי let there be light, that

is, consequent to the preceding motion of the Spirit, and the divine command, וַיְהִי and there was light *soon after*, but not instantly as in verse 14 : Gen. iv. 2 וַתֵּבֶר אַחֲרָיו *after that* (namely the year following) she again bare (literally added to bear) Abel, not at the same time with Cain, having twins.

The first verses of the 6th chapter of Gen. form in the original a compound sentence, the several parts or members regularly corresponding; but in the Greek, Latin and English translations all is disjointed, arising from an inattention to the the third signification of ו, and the tenses of the verbs.

In the Greek and Latin, except in Castalio who uses *cum*, ו is rendered by an adversative particle *sed, autem but*, and in the English by the conjunctive *and*; whereas it should be an adverb of time *ὅταν* or *ὅτε, cum, when, at what time, at the same time that*, which would connect the first word *beginning*, a term relative either to time, or state and condition, with the verbs בָּרָא and הָיָה standing in the same tense.

The Passive Voice.

In Hebrew the passive form Niphal is seldom used, but the verb is placed in Kal impersonally,
the

the nominative being elliptical: thus Gen. xxvi. 18. the wells which **הפרו** they (that is, men, or servants that had before been employed) had digged, for, which had been digged; Exod. xiv. 5. **י** 1 Sam. xix. 19, 21. **למלך יוד** one, some person (no matter who) told the king, for, the king was told, or it was told the king; 1 Sam. xxiv. 20. **ואמר** and every one (as in verse 4.) said, or persuaded me—Exod. xxi. 28. **לא יאכל את בשרו** no one (**איש** *ellip.* as expressed chap. xvi. 19.) shall eat his flesh, for, his flesh shall not be eaten; Gen. ii. 20. but for Adam **לא מצא** none found, or God (understood) had not found an help-meet for him, or rather perhaps it means, not one of those creatures, which had been brought to Adam, could afford him a proper companion and associate.

In these, and perhaps in most other instances that might be produced, the verb really stands in Kal with the nominative elliptical. This solution only can preserve the grammar, which is destroyed by the Points placing the verb sometimes in Niphil, sometimes in the conjugation Pual, and thereby making very often an accusative, sometimes a dative, and sometimes an ablative the nominative case to the verb, as in the preceding instances.

The

The sense indeed is the same, though not the grammar, whether the verb be rendered actively or passively; the only and convenient difference is brevity and roundness of the sentence. The frequent and general use therefore of Kal in the sense of Niphal, either with the nominative elliptical, or ך dropped, must be considered as an idiom and not a defect in the Hebrew any more than in the Greek, Latin or English; each of which frequently useth the active voice for the passive.

When the verb stands in the perfect of Kal with the personal pronouns affixed, and requires to be rendered passively, then there can be no ellipsis, but the ך is dropped designedly for the sake of brevity or euphony, the same as in the future tense; as, Gen. iii. 19. לקחת *wast thou taken*, for נלקחת, and Gen. ii. 3. לקח *he was taken*. This seems to be a more rational way of untying this knot, than by the arbitrary conjugation Pual formed merely by Kibbutz and Dagesh.

It may be urged in favour of the Points, that they serve to shew immediately, that the verb is to be read passively: true, and if nothing more was contended for, this use might be suffered; but

but a little attention to the context, whether a noun in the oblique case follows the verb or not, will discover, how the verb is to be construed, almost as soon, and they, who pointed it, had no other guide.

Moods.

In English and Hebrew the Subjunctive, Potential and Optative Moods are determined, without any change of termination, by particles and verbs subjoined,

The Hebrew is peculiarly excellent for its conjugations Hiphil and Hithpael; which it is laboured to explain in the English Gram. p. 55. under the terms *transitive*, *reciprocal* and *frequentative*. To these conjugations is chiefly owing that wonderful conciseness of the Hebrew, which without some such distinctions must have increased its words exceedingly in the manner of other languages; for example, cause, make, appoint, induce, persuade, suffer, empower, persuade, force to walk, move, go; to lead, guide, direct, conduct, all these and more words, or senses are expressed by the single verb הָלַךְ in Hiphil; so again, to bring, lead in, introduce, cause to enter, go in, come in,

in, are meant by the verb בּוֹא; to walk *backwards* and *forwards*, *to* and *fro*, *round about*, *here* and *there*, *with one another*, *often*, *frequently*, *constantly*, *with perseverance*; these adverbial circumstances are expressed by הֵלֵךְ in Hithpael.

Note, In Kal, all adjectives, verbs neuter, verbs derivative with נ prefixed, which in reality have a passive signification, secreted and as it were laid aside, thence named verbs *deponent*, in Hiphil assume an active or transitive signification, as, גָּדַל to be great, to grow; Hiph. to magnify, increase, that is, make great: קָדַשׁ to be holy; Hiph. to hallow, sanctify, that is, make holy: אָרַח to be light, to shine; Hiph. to enlighten, illumine, that is, give light: חָיָה or חָיָה to be quick, alive, to live; Hiph. to quicken, vivify, revive, that is, to make quick, alive, to bring to life: צָרַח or צָרַח to be pressed, put in straits and difficulties; Hiph. to press, oppress, besiege: נָפַל to fall down, to be cast into; Hiph. throw down, cast into.

The shortest and surest way of finding the proper and primitive signification of a word either noun or verb is to look for it first in Kal, and afterwards in the other conjugations.

The

The formative letters of Hiphil, Hophal and Hithpael being usually dropped in the future tense, imperative and infinitive, it may be urged again, that the Points are of use to shew immediately the conjugation; and the same answer here may be returned, which was given above.

The other modification of the verb, which I have named amplificative, is expressed in Hebrew not as in other languages by adverbs of quality, *surely, greatly, abundantly*—but

First and in general, by a reiteration of the word in the form of a verb and participle, or gerund, sometimes the participle standing first, and sometimes the verb; as, Gen. ii. 17. מוֹת תָּמוּת dying, or by continual dying thou shalt die, that is, thou shalt certainly and inevitably die: Exod. iii. 7. רָאָה רָאִיתִי seeing I have seen, that is, I have long seen *attentively, with pity and compassion*, the affliction of my people: Isa. vi. 9. שָׁמַעוּ שָׁמַעוּ hear ye having heard, that is, though ye have *repeatedly* heard, yet ye will not understand, and רָאוּ רָאוּ though ye have *repeatedly* seen, yet ye will not perceive.

Secondly, by doubling the last radical with a reiteration, which heightens, as, 1 Ki. 8. 27. Isa. xxiv. 19.

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Thirdly,

Thirdly, by letters affixed, called Paragogick, generally ך, and oftentimes ה; as Gen. iii. 4. תמותן ye shall not surely die; Gen. xlv. 1. יוכלון as much as they can *possibly* carry, *with all their might*: Exod. xx. 12. יארכון may be *greatly, exceedingly* prolonged: sometimes the ך is dropped, as, Deut. vi. 2. יארכן.

Fourthly, by synonymous verbs and nouns, as, Gen. viii. 3, 5. xxvii. 33. Num. xvii. 12, 13.

In Deut. xxxi. 8. and Josh. i. 5. the Hebrew is very emphatick by a repetition of the negative לא in the second sentence; which is not done on occasions of simple denial and affirmation, where ו conjunctive is to be rendered negatively without the repetition of לא.

The Seventy felt the power of this passage by enforcing it with two negatives, the same as in Gen. iii. 1, 3; but the Apostle in his Ep. to the Heb. xiii. 5. hath increased the amplification by the addition of two negatives in the former part of the sentence, and of three in the latter; *no* I will *not* leave thee, *nor* forsake thee, *no, in no* wise, or *no, never*.

OF PARTICLES, מלה

Prepositions.

Prepositions express the relations of nouns to verbs, which respect either the situation, time or cause of motion and rest: the prepositions בכלם, prefixed to nouns and called *inseparable*, are taken notice of under the article of Cases; those which follow, are called *separable*.

1. Prepositions denoting the situation, place, time of motion and rest, or the *terminus* to, from, in, against which a person or thing *acts* or *is*.

Beside, near, at, in the power, under the shadow of אצל: unto, up to, even to עד: in presence of, the face of, before לפני: to, for, against, in behalf, favour and disfavour of אל: after, behind אחר: over, past, beside עבר: beyond, on this side, overagainst, on, to the other side מעבר, על עבר, אל עבר: over-head, above, upon, near על: round, about סביב: under, underneath, below, instead of תחת: in, on, between בין: in the midst of בתוך: on the out side of חוץ: from, out of מן.

2. Prepositions, denoting the cause, motive or instrumentality of motion and rest.

With, together, in conjunction with עם, עמך :
for the sake of, because of בעבור, למען, בגלל, מפני :
without בלא, בלי, מבלי, בלתי.

Of these and a few other prepositions not here specified, it is observable, that most are simple, and some are compounded.

Adverbs.

Adverbs are joined to verbs, or adjectives; explanatory of some circumstance or quality :

Of Time.

היום now ; עתה when ? עד מה how long ? מתי to day, at this time ; יומם daily ; מחר tomorrow ; קדם yesterday ; פנים heretofore, formerly ; מקדם anciently ; עולם always, for a continuance ; מרם before that ; אחרי, אחר after that ; אז, אז then, at that time ; פתאם suddenly ; מהר quickly, swiftly.

Of Place.

משם where ? פה, פא here ; שם there ; מן from thence.

Note, אי sometimes receives an affix, as, אי (for אי הוא) where is he ? איכה where art thou ?

Of Interrogation.

למה why, wherefore ? הלא is it not ? איך how ?

Of simple Affirmation and Denial.

גם yes, also ; כן so, thus ; אכן, אולם certainly, truly ; אמנם verily ; לא, אל, אין no, not.

Note, כן receiveth affixes with a change of ן into מ, as כמו (כחוא) like him, it ; כמוכם like you ; כמני as I.

Of Quality, Quantity and Asseveration.

מאד greatly, very much ; ריקם emptily, foolishly ; שוא vainly, in vain ; חנם for nought, undeservedly, freely ; חי אני as I live ; חי ידוה as the Lord liveth : but the general way of expressing quality and asseveration, or strong affirmation and denial is by reduplication.

Of Condition, Doubt and Wish.

אם if ; כי אם but if ; אם לא if not, unless ; אולי perhaps ; מי יתן oh that, I wish.

Of Reason.

כי because, for ; אשר, למען that ; על כן, על אשר, wherefore, therefore ; נא now, now then.

Of Invocation.

הֵן, lo, behold ; הֵן ho, hark ye ; הֵן come
hither—הֵן takes affixes, as, הֵן here I am.

Interjections.

הֵן ha! oh! expressing dislike and contempt ;
הֵן how! הֵן, הֵן woe to you! הֵן behold, observe ;
הֵן lie upon it! הֵן where is he?

Derivation and Distinction.

We have seen in English how words interchange and are derived from each other, generally with some variation, but oftentimes without it: the same practice is observable in Hebrew, Greek and Latin.

The Hebrew language in particular is considered under the similitude of a tree with its root and branches: the verb is the radix or root, and the branches are not only nouns and particles, but even verbs and their significations, formed sometimes by doubling the last radical, but in general by servile letters, particularly those called *המאנתי* *hemantick*; which are dropped, changed, or added at the beginning, middle or end.

First, nouns from nouns by a change of termination: and here we must lay aside for a moment
all

all notions of gender and number, as if no such distinction existed in the Hebrew language. For we shall often find, that **ה**, **ת**, **י**, **ים**, **ות** are significative and derivative distinctions ; as, **ה** final in **אדמה** the ground, which is dropped in **אדם** mankind, the human species ; in **שרה** Sarah, for Sarai by a change of **י** into **ה** ; in **אשה** woman, from **איש** man ; **ים** and **ות** final in **אשים** burnt offerings, from **אש** fire : in **שמים** heavens, **שמות** names, from **שם** a name, **מלכות** a kingdom, from **מלך** a king : **ית** added in **ראשית** beginning, **ראשון** first, from **ראש** head ; **יום** in **יומם** daily, from **יום** day ; in **חנם** graciously, freely, from **חן** favour.

In this manner it is easy to apprehend how nouns come from nouns by a change of termination : But the thing of greatest importance and difficulty is, to discern how nouns come from verbs, and verbs from verbs, by letters at the beginning as well as end, and in the middle ; in which seems to lie the mystery of the Hebrew language. To draw the learner's attention, and give him a transient look into this profound and wonderful secret, I would offer the following observations.

Nouns come from verbs perfect and imperfect generally in Kal, Hiphil and Hithpael ; sometimes in Niphal and from the Participles.

1. In Kal a Noun and verb are often the same, as, **זבח** to sacrifice, and a sacrifice; **גדל** to be great, and greatness; **אור** to be light, and light: sometimes the noun differs in termination, **פקדה** visitation, from **פקד** to visit; **חטאת** a sin offering, from **חטא** to sin; **בן** a son, **בת** a daughter, **בית** a house or family, from **בנה** to build.

2. Nouns, as Buxtorf saith, are derived in Hiphil by **ה** changed into **א** for the sake of softer pronunciation, but I would say, for the sake of more eminent distinction; as, **אזכרה** a monument, memorial, from **זכר** to remember, be mindful; **אבן** a thing most fit for building, a stone, from **בנה** to build; **אפך** apt to turn and make other things turn, a wheel, from **פנה** to face, turn and look about, every way: But in Hiphil nouns are more frequently formed by **מ** prefixed, signifying the means, instrument or place of action, as, **מזבח** an altar, the place of sacrificing, **מגדל** a place of magnificence, a tower, treasury, **מאור** a means or instrument of light, a luminary; and by **י** inserted, signifying power and authority, as, **פקיד**, a person of rank and command, a steward or officer, who is not only invested with the right of inspecting

ing

ing affairs and visiting others himself, but can appoint them to office.

In Hithpael nouns are formed by ת prefixed, תבל the globe, or present world, where in consequence of the fall and flood things are mixed one with another confusedly; also an improper and unnatural mixture of seeds, from בלל to confuse.

4. Participial nouns are formed by ו inserted after the first and second radical, as עולה an ascent, a flight or continuation of steps; also an holocaust, from עלה to ascend; יום day, the time of business and action, from המה to be busy, in tumult and agitation; שמועה that which is heard, a report, fame.

This is the general process of nouns: some are also evidently formed by נ and ה inserted, notwithstanding the contrary doctrine of Buxtorf and the Jewish grammarians, and by נ prefixed.

Likewise occasionally are used ל, ש, כ, ב prefixed, in forming names of places, things and persons, also particles; as, בבל Babel, בראשנה, למען, לפני, בעבור.

With respect to derivative verbs let it suffice for the present to give this hint, that they come only from verbs imperfect, which alone afford the greatest room for the extension of the few roots

in Hebrew to an infinite degree, beyond any other language in the world; to say nothing of compounds by the junction of two roots, of which there are many proper names, nor of cognate verbs, formed by a change of letters of the same organ.

The verbs in Hebrew are simple; none are compounded, as in Greek and Latin, by prepositions, which are always placed before the noun, or understood in the verb; by which is avoided that incumbrance and deformity, complained of in the English Grammar, p. 76.

Verbs imperfect begin with \aleph , ι or κ , have ι inserted, and end with κ or the last radical doubled; in which manner they are to be looked for in Hebrew Lexicons.

S Y N T A X.

This part of the sacred language Buxtorf hath laboured with the sweat of his brow, most things well and plainly, but some too subtilly with the figures, or rather fine tools of pleonasm and enallage; by the help of which he converts, like an artist in legerdemain, plurals into singulars, and explications into redundances. If the Reader will keep in view the principals laid down in the Syn-

tax

tax of the English Grammar, he will not be misled by the deception ; though perhaps after all, there will remain some idiomatick difficulties in the construction, which no tropes can satisfactorily resolve : let us therefore without recourse to such turnings and windings sincerely walk and humbly work in the light afforded us, and not sit down idly and discontentedly, or reject the light, because we are not as yet in the full blaze of day.

Nominative Case.

1. In Hebrew verbs agree with the Nominative case in gender as well as in number and person.

2. In a sentence the verb generally stands first, and next to it the noun in the nominative case. If there come one noun singular with a plural, or two or three nouns singular, the verb may be singular, agreeing with the first noun singular, and with the others distributively, or it may be plural, if the noun plural stand next to the verb ; as, Gen. vii. 7. **יבא** entered Noah and his sons. Exod. ix. 34. when Phroah saw, that **חדל** ceased the rain, and the hail and the thunders ; but in ver. xxxiii. **חדלו** ceased the thunders and hail. Gen. xxxvii. **נבוא** are we to come, I, and thy mother,

ther, and thy brethren? Gen. xx. 7. תמות thou shalt die, thou and all thy house.

3. When two nouns come before the verb, the one masculine and the other feminine, the verb will agree with the masculine as the more worthy; Gen. ii. 25. יהיו they were both ערמים naked, the man and his wife, and did not יתבששו (fut. Hithp.) put each other to the blush, or were not *abashed*: Prov. xxvii. 9. שמן *mas.* ointment and קטרת *fem.* perfume ישמח, that is, each, especially ointment, (after their use) rejoiceth the heart; but if the feminine stand next after the verb, then the verb may agree with the feminine, as, Est. ix. 29. then תכתב wrote Esther the Queen and Mordecai.

4. Nouns of multitude and number have the verb either singular or plural, as 1 Sam. xvi. 4. the Elders of the city יחרדו went trembling, and יאמר each man said. Ps. cxix. 103. how נמלצו sweet are אמרתך thy words, that is, each, every one of them and all together. Gen. i. 14. יהי let there be מארת a body, collection, or conjunction of luminaries; יהיו let all of them be. Lev. xx. 4. if the people עלמו hide. Josh. vii. 11. Israel חטא hath sinned, and have עברו transgressed. With plural names of nations, as, מצרים, אפרים the verb

verb may be either singular in a collective sense, or plural in a diffusive, many persons, as, Judg. i. 29. Ps. cv. 38. Exod. xiv. 10, 25. Gen. xlv. 2. In like manner אלהים is used with a verb, participle and adjective singular or plural, as, Gen. i. 1, 26. xx. 13. xxxv. 7. Exod. xx. 3. Josh. xxiv. 19.

Adjectives are likewise used distributively singular with nouns plural.

Buxtorf strives hard to explain away the plurality of אלהים under a rule of Jewish device, that nouns of dominion and authority use the plural number for the singular, and instances particularly the usage of אנני; which he supposes to be plural *in regimine*, when applied evidently to a single person, as, my, his, their lord, the lord of the land, the fear of the Lord, Gen. xxiv. 9. xl. 1. xlii. 30. Job xxviii. 28. It is true, that ך is constantly affixed to אדן, when used singular in the sense of lord from a mark of respect, just as we say, my lord, to a person of rank; but this doth not certainly prove it to be plural upon this occasion. For the ך might be retained from custom, or rather for the sake of a deflection like אנני, אחי, פני and many other words. However, admitting אנני to be plural occasionally in the
sing-

singular ; yet is it also used in a plural sense with verbs plural, applied in Gen. xviii. 2. to the three Persons, and in xix. 2. to two of them under the title of **הַמַּלְאכִים**, called also in verse 10. **אֲנָשִׁים**, who appeared to Abraham and Lot ; where though Moses, putting, as he often doth, a veil upon his face, hath not told us in plain and positive words, yet hath he by the change of person in the verbs, and by the circumstances of Lot's and Abraham's reverence and prostration, that these Persons, Messengers, Directors or Conductors, for so the word **מַלְאךְ** signifies, were superior to mere Angels, or created Beings. Indeed Moses's veil is so fine, that it may generally be seen through by an attentive beholder, but here in the xviii. chap. he speaketh openly, that Jehovah appeared to Abraham, who lift up his eyes, and looked, and lo three Persons—and so it is said in the xix. chap. ver. 1. Two Angels came to Sodom at even, and when Lot **וַיֵּרָא** looked, or saw (not *them*, but perhaps some irradiation or glory, by which he knew who were his visitors) he rose up to meet them, and bowed himself with his face towards the ground, and said, behold now my Lords, turn ye in, I pray you—also in Mal. i. 6. the whole plural is used, without being *in regimine* ; where
Jehovah

Jehovah saith, if I am אֲדֹנָיִם, where is my fear? Now all that can fairly be inferred from the application of this and other nouns plural to the true God, is that they imply a Trinity in Unity, which is all we contend for; but not a Unity without a Trinity.

A Trinity in Unity, though existing in the very constitution of things, a prevailing principle or efficient cause of every pleasing operation in nature, and taught in almost every page of the Old Testament, is inconsistent with the principles and very being of Judaism, and therefore it is no wonder, that every Jew should disavow the doctrine, and labour to explain it away; but the wonder is, that any Christian should learn from them to do the same. Certainly every true, practical believer cannot help acknowledging and thankfully accepting the Son to atone, the Holy Ghost to sanctify, and the Father to pardon and reward.

If nouns of multitude and number at large were not really plural, and in some point of meeting and unity, really singular, there would be a natural and gross impropriety in their usage, and in the rule of grammar; and if אֱלֹהִים had not in reality and acceptation a plural sense, there would

be

be no occasion for that guard and restriction upon it in Deut. vi. 4. "hear, O Israel, Jehovah our Elohim is one Jehovah:" Here Jehovah is the point, the אחד *to* *et*, in which Elohim *de* *tres* the three, Father, Son, and Holy Ghost, unite and agree. Observe, no verb is expressed in the original; which omission leaves us at liberty to say either way,

אלהים יהוה אחד | יהוה אלהים that is,
I, thou, he Jehovah, am, art, is Elohim, Adonim,
עשים, בעלים Isa. liv. 5. or we, they Elohim are
Jehovah אחד one Essence or Being.

This accounts for a seeming absurdity of scripture, and explains it into the greatest propriety, namely, the abrupt change of person from the third singular to the third plural, from thence immediately to the first singular or plural, as, Gen. xviii. 1. Jehovah appeared to Abraham, and lo *three* Persons were standing—2. Abraham said, my Lord, if I have found favour in *thy* sight, wash *ye* *your* feet—rest *ye* *yourselves*—ver. 9. He said—10. *I* will certainly return—16. the *Men* or *Persons* rose up—and *they* looked toward Sodom—17. and Jehovah said, shall *I* hide—20, 1. *I* will go down—22. and the Persons turned their faces from thence, and *they* went toward Sodom: Gen.

ix. 18. Lot said unto *them* (the two Angels) O! not so, *my Lord*—behold now *thy* servant—*thou* hast magnified thy mercy—21. *he* said—*I* have accepted—*I* will not overthrow—Gen. i. 26. Elohim (that is, in unity, each) יאמר said, let *us* make—in *our* image—27. Elohim created man in *his* own image—Gen. xi. 6. Jehovah said, let *us* go down.—The same style is used in the New Testament; as, Mat. xxviii. 20. Jesus said to his disciples, go, baptize in the *name* of the Father, Son, and Holy Ghost, and lo, *I* am with you alway—Act. xiii. 2. while they ministered to the Lord, the Holy Ghost said, separate *me* Barnabas and Saul for the work, whereunto *I* have appointed them.

Here, in these instances each Person speaks distinctly, with the same authority, with equal claims of divinity, and with mutual consent like a third in musick, and the unity of colours. The third is the only perfect chord, and the principle that constitutes all harmony; it modulates, temperates and resolves every discord, which is nothing but a departure from a third, and the farthest removal, namely, the second, makes the greatest discord: the fall of angels and man introduced discord and evil, moral and natural, into the world;

and it is only a triune agency or threefold interposition, that can change the discord into harmony, and the evil into good.

I could not help dwelling so long upon a truth the simplest in nature, and the most interesting to man.

Genitive Case.

A noun after a noun may be rendered either as in apposition, *in regimine*, as a participle with the verb substantive, or an adjective; as, by the hand of David עבדי my servant; the land Judah, or of Judah; the city Jerusalem, or of Jerusalem; Judg. xi. 1. the son of a woman זונה an harlot, or that was an harlot; a son חכמה of wisdom, or a wise son; אשרי איש the blessedness of the man, blessed the man, or the man is blessed.

A noun after a participle passive, or adjective is governed of it, standing generally like a noun *in regimine*, without a preposition; which must be supplied according to the sense of the context, as, Ps. xxii. 7. Isa. liii. 3. בזוי עם despised of the people: Deut. xxi. 23. קללת אלהים accursed, or the curse, of God: Prov. x. 8. Job ix. 4. חכם לב wise of or in heart.

There

There is, as observed by Buxtorf, an ellipsis sometimes of the former noun, and sometimes of the latter.

1. Of the former noun, when the abstract is used as the concrete, *איש* or some other noun being understood; which reconciles the construction of a verb masculine with a noun feminine, as 1 Ki. xxii. 36. *הרנה* (fem.) a proclamation, that is, *איש*, or *קול* the man, voice or sound, that made it, *יעבר* (mas.) passed through the host; Gen. i. 14. *יהי מארת* let there be *מקום* a place, body, means or instrument of light; *הטאת רבץ* a sin offering, that is, *שה* a lamb, or *שעיר* a kid, coucheth before the door, is near at hand; Isa. xli. 24. *יבהר* very abominable the man that chooseth you.

2. Of the latter noun emphatically, when the first noun stands *in regimine*, though the second, instead of being in the genitive case, is in the ablative or dative with the inseparable prepositions, *ל*, *ב*, *כ*, or inseparable *אל*, *על*; Isa. ix. 3. *בקציר* *כשמחת קציר* (instead of simply *קציר*) like the joy or rejoicing of that in harvest, or which is made in the time of harvest, that is, the greatest joy; 2 Sam. i. 21. *הרי בגלבע* (for *הרי גלבע* or *הרי הרים* like heaven of heavens) ye mountains in Gilboa, that is, ye mountains, any one of you, even the

K 2highest,

highest, be no dew, nor rain upon you ; 1 Chron. xxiii. 28. טהרת לבל קדש the purification even of every holy thing ; Ezek. xiii. 2. נבאי מלבם the prophets even of such as prophecy out of their own hearts : see Pf. lxxx. 14. Isa. xiv. 19. Judg. v. 10. instances of separable prepositions.

Dative, Accusative and Ablative.

In these Cases also the preposition is often elliptical, particularly when pronouns are affixed, and must be supplied according to the sense ; as, Pf. xxxvi. 12. let not the foot of pride (that is, the proud man, the abstract for the concrete) תבואני come upon, or against me ; 2 Ki. xviii. 31. eat ye every one גפנו of his own vine, for מן גפנו, as in Gen. iii. 11.

Note, that according to the fourth rule, in the English Grammar, p. 67, when two or more nouns come before the verb, or follow it, the sense is usually completed with the noun in the ablative case, and the nominative or accusative cases are repeated, or added at the end of the sentence : see Gen. xl. 5. xli 10. i. 16. Mal. iv. 4.

Verbs in Hebrew, as those in Greek and Latin, govern nouns very peculiarly, with respect to Cases, prepositions being expressed or omitted even

even after the same verb; the reason of which may be sometimes the order or sense of the words, and sometimes brevity, or a poetical liberty, as in English, "he gave me money, or gave money to me; asked me a question, asked money of me, asked me for my vote; the book pleaseth me, or is pleasing to me; worthy better fate, or of a better fate."—Buxtorf is very minute on these peculiarities without so much as hinting at their occasion.

Noun Adjective.

The Adjective and Participle generally follows the Substantive, and agrees with it in gender and number, like the verb with a substantive, and the same rules may serve to explain apparent anomalies without the help of the figures, enallage or pleonasm.

1. An adjective singular is joined distributively with a noun plural; as, Pf. cxix. 139. ישר שפטיך just thy judgements, that is, each, every one of them is just; Isa. xvi. 8. שדמות חשבון אמלל the fields of Heshbon, each is languishing, as in Hab. iii. 17. where the verb singular is with the noun plural, the fields, not one of them yieldeth fruit.

2. An

2. An adjective with substantives plural and singular of different, or the same gender will be masculine, the most worthy; as, Neh. ix. 13. **טובים** **חקים ומצות** good statutes and commandments: see 1 Ki. vii. 5. Deut. xxviii. 32. Job i. 13. **אברהם ושרה** **זקנים** Abraham and Sarah were old; except when the adjective properly belongs to the latter substantive, then it will agree with it, though the former be masculine, or even *in regimine*; as Jer. vii. 20. **אפי וחמתי** **נתכת** mine anger and my fury shall be poured out, properly, my heat shall act as fire in the fusion of metals; 1 Sam. ii. 4. **קשת גברים** **חתים** the bow of the strong, that is, the strong in or by reason of the bow, shall be broken, properly discouraged or dejected; 1 Ki. xvii. 6. **צפחת השמן** **לא חמר** the cruse of oil, that is, the oil in the cruse, did not fail.

Note, There is an Ellipsis of the substantive, when the adjective singular or plural stands alone, generally in the feminine; which may be construed either neutrally, with a supply of the noun understood, or as a real noun substantive.

As to what Buxtorf observes p. 347. on an ellipsis of the adjective, in this he seems to be fanciful in every instance, remarkably in that of Prov. xviii. 22. “whofo findeth a wife, (that is, faith

saith he, a *good* wife) findeth a good thing ;” and
xxii. 1. “ a name (that, is a *good* name) is better
than great riches.” Here what Buxtorf with modesty calls a designed ellipsis, a rash Corrector boldly affirms to be a gross error in the text, asking a question with uncommon discernment and smartness, what, is every wife a *good* thing ? and answering it without the least ceremony and hesitation, no, no ; this is a mistake, a blunder of the Transcribers ; the true reading is, who so findeth a good wife, findeth a good thing. This to be sure is speaking plainly, even to children, and no proverb ; but Solomon writ for men to exercise their understanding in discovering a more striking and hidden signification, that marriage, with all its hazards, cares and troubles is more eligible both as a publick and private good than a state of fornication ; where a man lives in common at the hazard of health, and with less love and care of the mother and offspring, than the beasts of the field, or the birds of the air.

The Infinitive Mood.

The Infinitive is often used in the form of a gerund, standing like a noun *in regimine*, instead
of

of being in Kal with an adverb of time, or pronoun relative and the nominative case.

1. The verb neuter with possessive pronouns affixed; Mich. vii. 15. בִּימֵי צֵאתְךָ in the days of thy coming, or thy departure out of Egypt, for, when, or the days in which, thou camest—Josh. x. 27. לְעֵת בּוֹא הַשָּׁמֶשׁ at the time of the going down of the sun, or of sunset—Isa. xx. 1. בְּשָׁנָה בּוֹאֵת רִתָּן in the year of Tartan's coming, for, the year, in which Tartan came.

2. The verb active with a noun in the accusative. Gen. ii. 4. בְּיוֹם עָשָׂה in the day of the Lord's making the heaven and the earth, for, when, or the day in which the Lord made, or the day that (*that* instead of *which* and dropping the preposition *in*) the Lord made, or, the Lord made, (dropping the pronoun relative) or, according to the Greek phrase, joining the relative with the antecedent, "*what* day the Lord made," ἡ ἡμερὰ ποιεῖσε κύριος—These concise forms of speech, which every language adopts after its own manner, are to be considered as idioms, scarcely reducible to any rule of grammar.

3. Participial or verbal nouns used for the infinitive mood and nouns, in a manner similar to those in *di*, *do*, *dum* in Latin, called gerunds.

Deut:

Deut. x. 12. What doth the Lord thy God require of thee but **ליראה את יהוה אלהיך** *ad timendum Dominum*, to fear the Lord thy God, **ללכת** to walk in all his ways, **לאהבה** to love him, literally, to *be constant in fearing, walking, loving, or that of fearing*—the earth shall be full **יהוה אה דעה** *of, with or in knowing* the Lord, Isa. xi. 9.

4. The Infinitive and Gerunds have generally **ל**, or **מ**, **כ**, **ב** prefixed, but sometimes the preposition is omitted: 1 Sam. xv. 22. **שמע** to obey is better than sacrifice. **לא אבה יהוה השחיתך** the Lord would not destroy thee, Deut. x. 10. **לא אבו שמוע** they would not hear, Isa. xxviii. 12. what the Lord **יסף דבר עמי** will say unto me more, literally, what the Lord will proceed or add to say to me, Num. xxii. 19. see Gen. viii. 10, 12. **ל** prefixed to the Infinitive after **יסף**.

It is not good **היות האדם** that the man be, or for the man to be alone, Gen. xviii. It is better **נתתי** that I give—Gen. 2. **אצא** 19. This construction resembles that of the Accusative case before the Infinitive mood; which is generally expressed by an Adverb, particularly **כי** *that*, sometimes **למען** with and without **אשר**, before the Verb in Kal, or in the other Conjugations, as, I know

כי that thou art a fair woman, Gen. xii. 11. When the woman saw, כי that the tree was good—Gen. iii. 6. Whereby shall I know כי that I shall inherit—Gen. xv. 8. I know him, למען אשר that he will command—Gen. xviii. 19.

The waters returned, were הלך in or a going, instead of הלכים, that is, kept going or running continually from off the earth, Gen. viii. 3, 15. see Ezek. i. 14. where the gerunds stand without the verb substantive, which is understood.

After עד *until*, with and without אשר, the verb is placed either in the Infinitive, or in Kal, &c. as, עד שבו or עד שב until the pursuers return, Josh. ii. 16, 22. עד אשר תמו until that all the people had completely passed, or had done passing over Jordan, Josh. iii. 17. עד תם until every thing was accomplished, Josh. iv. 10.

The latter verb, when it signifies the final cause, *that, in order to*, may be placed either in Kal with ו prefixed, to be construed as the Subjunctive, or in the Infinitive, or in Kal with למען or בעבור, and frequently in the Infinitive with ל prefixed; as, bring forth with thee every living thing, ושרצו that they may breed abundantly—Gen. viii. 17. Let my people go ויעבדני that they may serve

serve me, Exod. x. 3. God meant it for good *למען עשה* for the bringing to pass, or that he might bring to pass—Gen. i. 2. For this cause have I upheld thee *בעבור הראתך* to make thee see my power, *ולמען ספר* and to declare my name—Exod. ix. 1. Pharoah will not hearken *למען רבות* in order to multiply my wonders, or that my wonders may be multiplied, Exod. xi. 9. See for *ל* prefixed, Gen. vi. 17, 20. Exod. x. 1, 2. xiii. 9. Deut. viii. 3. Prov. xxii. 19, 20.

The Hebrew delights in the change of expression more than any other language; hence that variety of synonymous words and construction to be continually met with in expressing the same thing, particularly in didactic, descriptive and poetical parts, not only for the reader's delight, but to make the stronger impression upon him.

In describing the rise of the waters, Gen. vii. 17, 18, 19, 20. are used the different verbs *ירבו*, *ישאו*, *תרם*, *יגברו*, and their abatement, ch. viii. 1, 3, 5, 11. *ישכו*, *ישבו*, *סור*, *הלך*, *קלו*, *יחסרו*; the dry land is expressed by two words, *יבשת* and *חרב* ver. 8, 14: in describing the obstinacy of Pharoah's heart, Exod. x. 1, 20. vii. 3. xiii. 5. are used three verbs *כבד*, *הזק*, *קשה*; which variations

do not appear in the translation, neither will their beauty and expressiveness appear to the reader, until he discover their precise and ideal difference: Here is no poverty, but a richness of language.

The Verb Substantive היה.

1. This verb is generally elliptical, and whether elliptical or expressed hath generally the nominative case after it as well as before it; as, Aaron thy brother shall be נביאך thy Prophet, Exod. vii. 1.—so in English, it is, *I, he, she, they*, not *me, him, her, them*; which are vulgarisms.

2. The following noun is often put in the oblique case with ב or ל prefixed, as the Lord shall be בכסלך (*in, for*) thy confidence, Prov. iii. 26, the God of my Fathers was בעזרי (*for*) my help, Exod. xviii. 4. Ahitophel is בקשרים among, or one of the conspirators with Absalom, 2 Sam. xv. 31. how long shall this man be למוקש (*for, as*) a snare to us? Exod. x. 7. thou shalt be לאב (*for, as*) a Father of many nations, Gen xvii. 4. they shall be לבשר (*as it were*) one flesh, Gen. ii. 24. he shall be to thee לפה (*for, instead of*) a mouth, and thou shalt be to him לאלהים (*virtually, instead of*) God, Exod. iv. 16, it became

למטה

למטה (*was changed, turned into*) a rod, Exod. iv. 3. in this last sense are used the verbs נתן and שום; see Jer. ix. 11, and xxiv. 9. Deut. xxviii. 37. Hof. ii. 12.

3. The verb היה with a participle is frequently used instead of the verb itself, when the action begins, or continues; as, while there was war, or during the war between the house of Saul and the house of David, Abner היה מתחזק was daily endeavouring to strengthen himself, stood firm, for the house of Saul, 2 Sam. iii. 6. every nation יהיו עשים made Gods of their own, 2 Ki. xvii. 29. see Exod. xiii. 21, and xiv. 8. where and perhaps on every other usage of the Participle for a verb, the verb substantive is understood.

The Case either Nominative or Oblique, and the Infinitive, Absolute, the Verb היה, some other Verb, or some Preposition being elliptical.

This *Moses*—the man that brought us out of Egypt, we wot not what is become of him, Exod. xxxii. 1. the *Merchant*—in his hand the ballances of deceit, Hof. xii. 7. the *Stork*—the fir trees her habitation, Ps. civ. 17. the *Voice*—of him that crieth, Isa. xl. 3. *I*—this my covenant with them, Isa. lix. 21. *I*—my prayer to thee, O Lord; *I*—my feet were almost gone; *thou*—that
hearest

hearest the prayer, to thee shall all flesh come, Pf. lxix. 14. lxxiii. 2. lxv. 3. see 2 Sam. xxiii. 17. Pf. cxxv. 2.

I—with my heart לבנות to build an house of rest, 1 Chron. xxviii. 2. the *Man*—whom I will not cut off from mine altar, לכלות to consume and grieve thine heart, 1 Sam. ii. 33.

Here, in this form of expression very frequent and emphatick, the sense is so various and full, that the speaker after making a short pause or halt, which I have noted by this stroke—, as it were in doubt what words to use, proceeds directly with the latter part of the sentence, leaving the hearer or reader to supply the defects of the former part out of the context and from his own imagination, which, as that operates, will vary the case; thus, *where is Moses?* this *Moses delays coming to us*; *O, lo, behold this Moses*; *of, as to this Moses*: *He is become, turned merchant, the balances of deceit are in his hand*; or the merchant *hath, holdeth, useth* the ballances of deceit: The Stork *loveth, chooseth, maketh* the fir trees her dwelling: *I am the Lord, I am gracious, this is my covenant*, or, *I say, declare this my covenant*: *I bear their reproaches, my prayer is to thee, O Lord*, or, *I make, pour out my prayer*—O thou, that hearest
the

the prayer—I *was so confounded, weak, thoughtless, that* my feet were almost gone.

I *purposed, had* it in my heart to build: the man *shall be, exist, stand, serve, will do every thing* to consume thine eyes and grieve thine heart.

This pause, ellipsis, or whatever you will call it, of the former part of a sentence, is of the same nature with that of the latter, taken notice of in the English Grammar, p. 67. and there is so much nature in this figure of speech, that the reader to feel its energy, must imagine the speaker present, before him, and expressing by bodily gestures his particular passion and agitation of mind.

The translators have sometimes introduced supplies improperly, because ungrammatically, where there is no ellipsis; thus, *he made also*, Gen. i. 16. וְאֵת הַכּוֹכָבִים as if governed of עָשָׂה understood; which it is not, but coupled with הַמָּאֹר, and thrown at the end of the sentence for the sake of smoothness, and to avoid interruption of the Infinitive, *to rule*, in immediate government; the translation should be thus, “the lesser light and the stars to rule the night,” as in Ps. cxxxvi. 9. “the moon and the stars to rule by night;” or thus, “the lesser light to rule the night with the stars.”

stars," as in Mal. iv. 4. "with the statutes and judgments," connected with תורת law, and standing in apposition explanatory of it, as consisting of statutes and judgments.

I would not be thought by this, or any other remark, to cast the least reflection upon our translators, whom I honour and bow down to with the most profound reverence.

The Pronoun Relative, Demonstrative, and Interrogative.

1. The Pronoun Relative, both in the nominative and oblique case, is very often elliptical, as, the Lord which giveth breath to the people upon it, that is, *which are* upon it, namely, the earth, Isa. xlii. 5. All (which) he had, he put in his hand, Gen. xxxix. 4. The man (whom) I shall not cut off, 1 Sam. ii. 33. By reason of that (which) the Lord did unto me, Exod. xiii. 8.

2. The Antecedent is very often elliptical, as, when thou art a thirst, go unto the vessels and drink of what (of the waters which) the young men have drawn, Ruth, ii. 9.

3. The Pronoun and Verb agrees with the Antecedent in number, gender and person, as I am the Lord thy God, אֲשֶׁר הוֹצֵאתִיךָ who brought thee

thee out of the land of Egypt, Exod. xx. 1. Art thou the person, אשר דברת who spakest; but the usual form is the participle instead of the verb and pronoun relative, as, I am the Lord עשה making, for אשר עשתי who made, Isa. xlv. 24. Thou sittest in the throne, שפט judging, for, that judgest, right, Ps. ix. 5. Kill every woman, ידעת knowing, for, that hath known man, Num. xxxi. 17.

1. The Pronoun Demonstrative agrees with the Antecedent in gender and number, as, the woman, whom thou gavest to be with me, היא she gave me of the tree, Gen. iii. 12.

2. When there are two nouns, one before the Verb Substantive, and the other after, the Demonstrative as well as the Verb may agree with the latter, as, live joyfully with the wife, whom thou lovest; for חלקך הוא that is thy portion, Eccl. ix. 9. Here הוא is masculine, agreeing with חלק and not feminine, with אשה: the customs of my people הבל הוא *it is* vanity, not *they are*, agreeing with חקות customs, Jer. x. 3.

1. the Personal Interrogative מי is of both genders and numbers; as, מי דוד who is David? 1 Sam. xxv. 10. מי ומי ההלכים who are to go? Exod x. 8,—מי אתה בני who art thou, my son?

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Gen.

Gen. xxvii. 18. מי את בתי who art thou, my daughter? Ruth iii. 16.

2. It is used *in regimine* without a prefix, as, the ox מי of whom, or whose ox have I taken? 1 Sam. xii. 3.

3. It is used with ל prefixed, as למי of, belonging to whom, or whose daughter is this? Ruth ii. 5.

4. It is sometimes neuter, applied to a thing; as, מי what is my life? that is, what is my situation? 1 Sam. xviii. 18. מי what is thy name? Judg. xiii. 17. But in this sense is generally used מה, as, מה what is thy name? Gen. xxxii. 27. מה לי ולך what have I to do with thee? Judg. xi. 12. 2 Sam. xvi. 10.

The peculiar and difficult construction of a noun *in regimine* before the relative אשר either expressed or understood, and before an adverb can only be explained, as Buxtorf observes, by an ellipsis.

Pf. lxxxi. 6. שפת לא דעתי, that is, שפת עם אשר the lip or confession of him, of men, or of a people which I knew not—Prov. xxvi. 2. קללת חנם, that is, the curse of him, who curseth causelessly, similar to what our Saviour saith, who so is angry with
with

with his brother without cause—1 Ki. ii. 31.
דְּמֵי הַנֶּפֶשׁ the blood of him, that is shed causelessly.

In like manner is to be explained also another peculiar and difficult construction of an accusative case standing after a noun, as, Hos. iii. 1.
לֹא אֶהְבֶּתָּ יְהוָה אֶת בְּנֵי יִשְׂרָאֵל literally, according to the love of the Lord the children of Israel, but in sense, according to, or like the love of the Lord *for, towards* (אֵל, or עַל being understood) the children, or *with which, or wherewith he loveth* the children of Israel: see Gen. xix. 16. where the preposition is expressed.

Thus have I endeavoured to explain the Grammar of the Hebrew language, and to make it appear, that with all its imagined difficulties and anomalies it is more natural, exact and regular than either Greek, Latin or English.

Uniformity in every human language, and even in the sacred, is obliged frequently and with propriety to give way to brevity, euphony, convenience, distinction: hence the ellipsis of words, the change, omission or addition of vowels, nay even of the sturdy consonants, particularly with the increase of syllables and in derivatives; as thus in English, mouse mice; die dice; repeti-

tion, explanation from repeat, explain; length, strength from long, strong; resolution, admission from resolve, admit—These variations are so frequent in English, that were it become a dead language, a critick might imagine them to be errors of transcribers.

A language is diversified and changed by the liberties of Poets, more than by any other accident.

Though I would not venture to affirm, that there are no mistakes committed in the Hebrew scriptures, yet I may, that errors should be suspected with modesty, and emendations received with caution.

The Jews have a way of speaking, that when a word hath its complement of letters, it is then written מלא full, and that when ו, ה, א, י, or other fervile and hemantick letter is taken away, or changed, it is חסר defective, and when a letter is redundant, then it is יתיר or נוסף paragogick, not that they by these terms acknowledge any error in the text, but only that such omission, change or addition was made for reasons once well known, though secret at present.

Now this jealousy over the sacred writings, and inbred persuasion of their correctness, though it
may

may appear to some as erroneous and superstitious, yet doubtless, if it be an error, is an error on the right side. For certainly in such a language as the Hebrew, so pregnant with sense, and in writings so guarded with uncommon watchfulness, corrections cannot be admitted with too great caution. There are certain alterations of proper names, as that of Abraham, Sarah, Joshua—which had they not been explained, we should be ready to pronounce, that they were errors of transcribers: this should at least teach us to suspend our decision concerning differences observable in other names of persons, things and places; which we may fairly suppose to arise from some occasion, as that of bearing two names, their being differently pronounced, or some other reason though it doth not appear.

Cappellus, who in his *Critica Sacra* hath proved himself a man of real learning, and of great modesty, spent, as he tells us in his preface, thirty-six years in revolving the several manuscripts, printed editions, translations, paraphrases and commentaries of the Bible, in quest of various readings; and indeed, with respect to the Points and Letters, as well radical as servile, but chiefly out
of

of the books of Samuel, Kings, Chronicles, Ezra and Nehemiah, and principally of proper names of men and cities, he hath brought into view a large number of various readings; yet he acquits the Jews of any wilful corruptions, and on every occasion endeavours to help the reader to a solution of those differences, and at last leaves him quiet and satisfied with his Bible by assuring him, that none of those variations are of any consequence, affecting neither Faith nor Manners.



T H E E N D.

A P P E N-

A P P E N D I X.

NOT till after this Work was finished, fell into my hands a French Pamphlet, consisting of five Letters to Dr. Kennicot, on his scheme of collating Hebrew Manuscripts, which demands attention: I leave Dr. Kennicot to remove this Writer's charges upon himself and his manuscripts of Insufficiency to answer the end proposed, having nothing to do with him but as a Grammarian.

He certainly proves himself an adept in Hebrew by many remarks, particularly in his third Letter, where he speaks of Hebraisms in verbs, nouns, and the paragogick letters, some things well, and some not well.

1. When he says, that the Hebrew makes no scruple of using one conjugation, tense, number and gender for another, these things are not spoken

A P P E N D I X.

spoken well; because they proclaim uncertainty in the language, and because these irregularities are not evident from the examples, even though brought out of the poetical parts, which never in any language should be produced to invalidate the general and established rules of Prose.

The sense of עִוְבוּ Jer. ix. 19. though better perhaps in Hiph. *we are forced to quit*, is good in Kal, *we have quitted*; but in Ps. lxxxi. 6. a very difficult passage, the sense is not cleared more by construing אֲשַׁמֵּעַ and יִדְעָתִי in Hiphil than in Kal: this passage is made difficult, not only by the change of Person, but also by the signification of שָׁפַת, whether it means merely discursive language, or the profession and form of religion; according to the latter signification the sense may be given thus, “after (says the Lord) I had heard a profession, (namely, that of Idolatry) which I did not acknowledge, allow of.” Here I cannot help taking advantage from this writer’s liberty of thus construing without the points to confirm my assertion, that the context is the best guide, how to render the verb in Kal, Niphal or Hiphil.

If the Hebraician will attend to the principles and rules laid down in this and the English Grammar

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A P P E N D I X.

mar on the Tenses, and on the agreement of Adjectives and Verbs with Nouns collectively or distributively taken, he will be able to reconcile the Anomalies imagined by this Author.

He says, “ we need but open the Bible to find instances of the Perfect tense for the Future, and the Future for the Perfect.” Since one assertion proves as much as another, I say, the Tenses are regular and certain.

He brings two instances of a Verb singular with a Noun Plurall, one out of Job xii. 7. “ ask *בהמות* the tame beasts, and *תרד* *each, even the lowest*, shall instruct thee,” and one from Gen. xxxv. 26. “ these are the sons of Jacob, *each of which* *ילד* was born to him;” and two instances of Verbs Plural and the Nouns Singular, namely, Nouns of Multitude, as, “ *וה* *מלחמה* war *with all its attendant evils* *תקראנה* happen, meet together or occur, Exod. i. 10”—“ *רשע* the wicked (*all joined together*) *נמו* flee, when no one pursueth, Prov. xxviii. 1.” So in Gen. xi. 3. the Verb is Plural with *איש* Singular, and in Exod. x. 5. the Verb is Singular and the Noun *ארבה* locusts, but in ver. 6. the Verb *ומלאו* is Plural, according to Rule 4. page 60 of this Grammar, and Rule 3. in the English Grammar, page 66.

A P P E N D I X.

If Gen. xlix. 6. be construed in the Future tense second person, according to R. Solomon, as Buxtorf says, and not in the third person, there will be no disagreement of Gender, or in the Imperative, as in our Translation, “ mine honour, be not thou united.”

2. When he says, that the Verb is often elliptical, the Person changed, the Adverb and Noun repeated superlatively, the Noun Adjective used neutrally and adverbially, the Second noun sometimes *in regimine* of the First, and the paragogick Letters, ם, ן, ף, ץ are augmentative like Adverbs, these things are spoken well, and I am happy to see them come in aid and support of the Rules in this Grammar.

This Writer speaks from a penetrating sight into the depth and extent of the Hebrew language, when he says, “ that in it no Letters or Syllables are useless and insignificant,” insomuch that were it possible for Letters themselves to be ideal, it would be those of the Hebrew, “ and that the force, dignity and energy of the Original cannot appear in a Translation, without great attention to the paragogick Letters.” Hence the like remark made by the Son of Sirack, “ the same things uttered in Hebrew, and translated

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A P P E N D I X.

literally into any other language, have not the same force."

One remark more on this Author, and I have done. He says, that ׀ conjunctive between two Nouns may sometimes be rendered in the Genitive case, and instances Gen. iii. 16. "Unto the woman he said, I will greatly multiply thy sorrows *and* thy conceptions," that is, says he, *of* thy conceptions.

I have made some remarks on the use of ׀, particularly p. 41. how it may variously be rendered when prefixed to a Verb, but its sense of the Genitive case hath escaped my observation, and it seems to require more and plainer proofs than this single instance. The common, conjunctive sense *and* appears here to be satisfactory; for the woman's punishment is other sorrows besides that of bearing children, whom also she *frequently* bears and sometimes two or three at a birth.

The latter Noun with ׀ prefixed may often be rendered *with*, in the Ablative case, *una cum*; as, "Abner took David, and brought him before Saul, שׂאָר with the head of the Philistine in

A P P E N D I X.

his hand, 1 Sam. xvii. 57: there came a lion (ואתרוג) with a bear, and he (namely the lion singly) took a lamb"—The bear, though here in the concise style of Scripture considered as in company with the lion, was most likely at some distance, or might have taken a lamb at some other time, as implied by the v. נשא in the singular number; which would have been Plural, had both seized the lamb at the same time; Besides, is it natural for a lion and a bear to go prowling together, and friendly to seize upon the same prey instead of attacking each other?

If the student in Hebrew will compare the 5th and 6th chap. of the 2d book of Chronicles with the 8th ch. of 1 Kings on the dedication of the temple, he will be pleasingly instructed in the art of criticism not only on the use of ו constantly inserted in the Participle, and its omission often as a Conjunction, but also by many variations of words and forms of expression; yet without any real contradiction, or errors in the text: the Grammar is different, but the sense is the same; to select a few particulars:

What in Ki. v. 33. is expressed by a gerund according to the rules of this Grammar, p. 71, 2.

בהנגיף

A P P E N D I X.

בהנגף, is in Chron. vi. 24. expressed by the verb in Kal with the Adverb אם : In Ki. v. 29, 30, the Preposition אל is used ; for which is used in Chron. v. 21. כן : In Ki. v. 22. the Preposition ה affixed is omitted, but not in Chron. v. 13 : In Chron. vi. 1. the use of the whole Pronoun in addition to that affixed ואני בנית answers to the reduplication in Ki. v. 13. בנה בנתי I have built with all attention, love and zeal an house unto the Lord.

The relation also of Sennacherib's invasion of Judea in 2 Ki. xviii. 13. and sixth chap. 2 Chron. xxxii. and saih. xxxvi. and xxxvii. will, if compared, be found to contain very agreeable variations, particularly one in Chron. v. 21 ; where the two Verbs in Ki. xix. 36. and Isai. xxxvii. 37. ויסע וילך used superlatively (according to the 4th rule of this Grammar, p. 50.) are interpreted by בבשת פנים : Our translation says, Sennacherib " departed, and went and returned," but it ought to be, " he returned with shame and confusion of face."

The best interpreter of Scripture is Scripture ; and the books of Chronicles, if read in this view, will be found not only a most excellent Abridgment, but also in many instances a very valuable Commentary and Supplement.

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מאמר

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